REPORT OF PROCEEDINGS

OF THE

TWENTY-THIRD

ANNIVERSARY MEETING

OF THE

General Missionary Convention,

Held in Cincinnati, October 19, 20, 21 and 23, 1871.

[Reported and condensed by BENN PITMAN.]

CINCINNATI:
BOSWORTH, CHASE & HALL, Publishers.
1871.

OFFICERS OF THE CONVENTION.

President,

R. M. BISHOP.

Vice-Presidents,

ISAAC ERRETT, | R. MILLIGAN,
W. K. PENDLETON.

THOMAS MUNNELL, *Corresponding Secretary.*
W. C. DAWSON,
W. B. EBBERT, } *Recording Secretaries.*
F. M. GREEN,
W. S. DICKINSON, *Treasurer.*
B. W. WASSON, *Auditor.*

Board of Managers,

M. H. SLOSSON, *Pres.*, | W. H. HOPSON,
W. S. DICKINSON, | R. R. SLOAN,
B. W. WASSON, | W. H. LAPE,
H. S. BOSWORTH, | O. A. BURGESS,
J. F. WRIGHT,

With the State Secretaries, and Presidents of State Boards.

Executive Committee,

M. H. SLOSSON, | B. W. WASSON,
W. S. DICKINSON, | ISAAC ERRETT,
W. H. LAPE.

D. W. CHASE, *Recording Sec'y Board Managers.*

REPORT OF PROCEEDINGS.

CINCINNATI, October 19, 1871.

The American Christian Missionary Convention assembled in the Central Christian Church at 2 P. M., Thursday, October 19, 1871.

President R. M. Bishop in the chair, opened the proceedings by reading a portion of the 4th chapter of Ephesians, followed by singing, and prayer by J. T. Jones, of Illinois.

On motion, the following Committees were appointed:

On Credentials—Isaac Errett, of Ohio; Henry Turner, of Kentucky; and W. A. Belding, of New York.

On Order of Business—W. T. Moore, of Ohio; W. H. Hopson, Kentucky; O. A. Burgess, Illinois; Joseph King, Pennsylvania; and A. E. Myers, West Virginia.

The Chairman announced that as but one of the three Recording Secretaries was present, Bro. John C. Hay, of Iowa, would be appointed to assist Secretary Green.

The Committee on Credentials reported the following delegates, life directors and life members, as members of the Convention:

NEW YORK.—J. C. Goodrich, W. A. Belding, George Lobingier.

WEST VIRGINIA.—A. E. Myers, Albert Allen, Mrs. S. H. Campbell, life members; C. L. Loos, W. K. Pendleton, life directors; Jabez Hall, J. A. Campbell.

PENNSYLVANIA.—Joseph King, Alanson Wilcox, life directors, Ira J. Chase, W. L. Hayden, W. F. Cowden.

OHIO.—F. M. Green, J. H. Lockwood, William Dowling, Isaac Strickle, A. I. Hobbs, J. M. Land, James Magill, J. O. Beardslee, G. F. Hillman, life members; R. M. Bishop, Isaac Errett, Mrs. Mary Bishop, W. T. Moore, life directors; Mrs.

W. T. Moore, Jonathan Davis, Mrs. J. F. Mills, Mrs. Anna Hermann, Mrs. S. A. Bromwell, Mrs. Sarah A. Davis, life members; A. S. Hayden, J. C. Irvin, life member; James Leslie, life director; R. R. Sloan, Mrs. R. R. Sloan, life members; E. L. Frazier, Dr. S. E. Pearre, H. Austin, J. H. Dodd, J. H. Berry, Mrs. Effie Hillman, Charles D. Hurlbut, life director; A. L. Simmons.

MICHIGAN.—Edwin A. Lodge, C. M. C. Cook, Elias Sias.

INDIANA.—L. C. Warren, J. H. Garvin, D. L. Thomas, David Daubenspeck, R. L. Howe, Naomi J. Boaz, life members; James Hadsell, L. L. Carpenter, Mrs. L. L. Carpenter, J. B. New, life members; W. H. Tiller, Mrs. Kate A. Patterson, J. H. McCullough, E. S. Frazee, J. W. Conner.

ILLINOIS.—John T. Jones, John Lindsay, J. H. Garrison, W. T. Maupin, George P. Slade, N. H. Haynes, Enos Campbell, D. R. Van Buskirk, life member; O. A. Burgess, life director; T. V. Berry, E. L. Craig, J. C. Tully, O. S. Lane, Dr. S. Van Meter, life member.

GEORGIA.—J. B. Roberts, T. M. Harris.

KANSAS.—Frank M. Allen.

NEBRASKA.—J. Robinson.

KENTUCKY.—J. S. Sweeney, W. C. Dawson, George W. Elley, J. S. Shouse, B. W. Jamieson, life member; John B. Bowman, life director; Walter Small, life member; W. H. Lape, Martha A. Lape, W. B. Mooklar, life director; W. H. Hopson, Mrs. J. B. Bowman, life members; J. W. McGarvey, F. M. Kibbey, H. Turner, Joseph Wasson, life director; Dr. J. Shackleford, life director; B. W. Cox, A. S. Hibler, L. L. Pinkerton, life member; E. Y. Pinkerton, life director; W. J. Barbee, Dr. W. T. Taylor.

MARYLAND.—G. W. Moreling, life member.

WASHINGTON, D. C.—W. W. Dungan.

IOWA.—J. C. Hay, J. M. Williams, J. B. Vawter.

ADDRESS OF THE PRESIDENT.

Members of the General Missionary Convention:

It is with pleasure that I greet you at another anniversary meeting of the Convention. We have met to deliberate upon What subject should command such earnest attention as the

the most important matters connected with the destiny of man, salvation of immortal souls, and what efforts should engage so constantly all our powers as that which proposes to give to the perishing nations the Bread of Life? Let us, then, first of all, if possible, grasp the responsibilities of our position, and try to use this occasion in a manner somewhat, at least, commensurate with its importance.

In the few remarks that I shall make, I can scarcely hope to do more than briefly hint at some of the matters that should come up for our consideration. Of course, it is easy to say that the whole missionary work is before us—that the fields are ripe for the harvest, and that everything is inviting us to go forward and possess the land. But the acknowledgment of this fact does not provide the means by which the work can be done.

We presume that no one will deny that there are great Providential openings for the success of the plea which we have been, and are now, making for the proclamation of the pure Gospel to the world. But how shall we work to the best advantage, so as to meet, in a measure, the responsibilities which are forced upon us? Two years ago we adopted what is commonly known as the general plan for the co-operation of the churches in missionary work. Before that time our missionary operations had been conducted mainly through individual enterprise, the churches, as such, taking little or no part in the work. What was accomplished under that system, though compartivelp small, is by no means to be despised. If nothing more had been done than the fostering of a missionary spirit, surely these beginnings had in them the seeds of promise. But, perhaps, the greatest good gained by these earlier efforts was the experience which taught us that a more general and evangelical system of co-operation was necessary in order to our complete success. This we believe we have largely secured by the plan which was adopted at our annual meeting in Louisville, in 1869. As the details of our work for the past year will be given in the report of the board, through its corresponding secretary, I will not now detain you by any reference to these. But I can not help calling your attention to some of the important needs, the supplying of which I regard as essential to any great permanent success.

First of all, we need earnest, brave, efficient men. If any one ever had a different idea, it certainly ought to be known by this time, that the plan will not work by itself. Until our preachers, elders, and deacons shall sacredly accept our missionary work as a part of their christian duty, it is useless to hope that the churches will become very generally interested

in it. This is fundamental, hence it is necessary to have earnest, brave, and efficient men in all these positions. And as it must be evident to every one that this point can not be reached in a few months, or even years, it will be necessary to exercise a little patience before we shall see things progress as rapidly as we could desire.

One thing will help us here, and it is one of the very things which should be considered in this convention, viz: You should see to it that you have the right kind of men in all the positions provided for by the plan by which we are now operating. The object of our Secretaries, general State and District, was to operate on the churches so as to bring them into active co-operation. These places call for our very best men, and until these are secured it will be impossible to reach the churches in any efficient way. I hope the convention will give this matter its gravest consideration. For if our missionary work is to be shoved aside until everything else is attended to, the important places in its plan of operations filled only when all other places are full, we need not be astonished if the contributions of our churches to our missionary work should be made, if made at all, after all other claims are provided for. Let us have the right kind of men in the field to work up the districts, to thoroughly organize the States, and superintend the whole, and it will not be long before we shall find our plan working up to our most sanguine expectations.

In the second place, we need a little different spirit from that by which we have been characterized in the past. We need more prayer, and less discussion. For twenty years our missionary work has been subjected to a sort of Theological fusilade. I think it is now time that we should bring to bear upon it the efficiency of earnest prayer. Discussion was all right when discussion was needed; and that it was needed to reach the point which we now occupy, I, for one, do not deny. Coming out, as we did, from the various religious organizations around us, it is not to be wondered at that a considerable amount of friction would be encountered before we could reach any system of co-operation that would be generally acceptable. Men who have seen the evils of ecclesiastical tyranny, and priestly arrogance, are not likely to move rapidly toward anything that looks like consolidation.

Hence, every effort we have made to establish a co-operative system among our churches, has been subjected to the severest examination. This is as it should be, but it ought to be apparent to all that to get away from anarchy is not exactly equivalent to running into a despotism. And as we have now very generally agreed to adopt a plan which secures active co-opera-

tion, and at the same time guarantees the independence of the churches, it surely becomes us to give it a fair trial before proposing anything else.

I said we needed less discussion and more prayer in reference to our missionary work. I wish to emphasize this remark. I have sometimes thought we depended too much upon our own wisdom in the management of our missionary affairs. I do not wish to be misunderstood at this point. I do not mean that we do not commend our work to our Heavenly Father. Doubtless we have done this from the beginning, but what I mean is that heretofore it seems to me we have not gone about our work with a prayerful spirit. I am afraid that we have not realized as fully as we ought that though Paul may plant, and Apollos water, it is God that gives the increase. Let us then in the future make our missionary work more of a religious work than it has been in the past, more a work of prayer and praise, and I think it will not be long before this method will remove many of the difficulties we now see in our way. In conclusion, allow me to say that I have been prompted to make these remarks at the opening of the Convention because I feel that this is likely to be one of the most important meetings that we have ever held. And should our deliberations be characterized not only by judicious actions but also by the true missionary spirit, it is my opinion that the close of our sessions will mark a new era in our missionary work. And now may the Divine blessing rest upon us all, and the Divine wisdom guide us to such conclusions as will redound to the glory of God and the good of men.

John Lindsay moved that the address of the President be printed as a part of the proceedings of the Convention. Carried.

W. T. Moore moved that the members of other churches, who might be present, although not delegates, be invited to participate in the deliberations of the Convention. Carried.

The report of the Corresponding Secretary not being quite ready, short speeches were voted in order.

Dr. W. H. Hopson, being called upon, expressed the pleasure he felt in meeting the brethren, and the privilege he regarded it to assist in furthering the great objects that had brought them together.

J. Lindsay was happy to be enabled to report a willing and hearty co-operation on the part of the brethren of Illinois and Missouri in missionary work. This work needed men of nerve

and energy, and he was glad to know that such were already engaged in it, and more were confidently expected.

B. U. Watkins thought preachers were in some respects very much like other men. Their longings were for stylish places to preach in, rich congregations to minister to, and positions were sought among those who had large and well-filled pockets. This was all wrong. The Gospel was for the poor, that was the class that the Lord Jesus told John to minister to. The poor were the special objects of our Lord's ministrations, and said He, "Their's is the kingdom of Heaven." The brethren will have to regret a failure in the glorious reform they sought to accomplish, unless this principle guided their labors and inspired their energies.

Dr. L. L. Pinkerton dissented from some of the remarks of the brother who had just spoken. His (the speaker's) labors were almost exclusively among the poor negroes of Kentucky, and small, indeed, was the compensation received for such labors. The "poor" did not necessarily mean the indigent. The Gospel was to be preached to the poor, the miserable, the down-trodden, the abandoned. Certainly the poor were to have the Gospel preached to them, and so also were the rich. In his experience, he had found the most beautiful souls it had been his privilege to know — those who best illustrated the meekness, gentleness, self-denial and sweetness of the Gospel of Christ, to be not among the poor, but the rich. True, the Gospel was a great leveller; and while it did not break down the distinctions in our social *regime*, which had their foundations in the constitution of things, it nevertheless brought rich and poor together in fraternal greeting, making them all one in Christ. In their efforts to establish the Lord's kingdom they must not overlook those things that tended to the physical elevation of the people. It was somewhat doubtful if Christianity could take root and flourish in the wretched, filthy, vermin-besieged houses of the poor of Cincinnati, or elsewhere. He welcomed with joy everything that promised to lift up the masses, socially, intellectually, morally, and religiously, and was as earnest for the salvation of souls now, after thirty-two years of service, as ever.

The speaker related instances of successful labors among the colored people, and regarded it as among the greatest of privileges to add to the Kingdom of Heaven, and give occasion for new songs of joy among the angels of Heaven.

REPORT OF THE BOARD.

To the General Christian Missionary Convention:

This day closes the second year's labor under our present Missionary system. The year previous was spent in so unifying public sentiment as to secure the general agreement arrived at in Louisville in October, 1869. That God is blessing this work, which was begun in hope and humble trust in his goodness, is manifest by many indications of growth and forthcoming strength. Among these signs may be counted the greater amount of money consecrated to missionary work this year than last; the larger number of additions to the church through purely missionary labor; the increased number and growing efficiency of the evangelists sent into the field; the character of our State Conventions—their fullness, courage and fixedness of purpose; besides the growing conviction of the whole brotherhood that our plan is right and will result in incalculable good to the world and to all our churches.

The whole amount of money raised last year was $36,694.08; this year it is $48,123.33, an increase of 30 per cent. more than last year. The whole number of additions to the church last year was 3,340; this year it is 5,611, an increase of 78 per cent. This does not embrace money consecrated to the cause by the agency of our Secretaries for the support of pastors in destitute churches, that otherwise would not have been secured, nor does it embrace additions to the church through the labors of said pastors, although these and similar labors might be reported as fair results of the missionary movement. These results of men, money and additions, while we are just in the act of organizing our forces, are certainly not to be despised. The brethren should not expect unreasonable speed in the work of completing our organization. It will require years yet to bring it to full efficiency. Large masses of well meaning people are not to be mobilized in a hurry, especially if never accustomed to systematic work. It has been difficult to detach efficient men from other positions for the State and district work. After this has been effected, it requires much time and labor for them to see the churches, preachers, elders and deacons, and get all to understand the work; then another effort to secure to them systematic habits of giving. Sometimes brethren who

undertake the work fail through want of health, courage or business ability. Five of the States reported here have had State Secretaries only part of the year, and one no part of the year. Kentucky has had nearly all her organizing to do the past year, and nearly the same may be said of Indiana and other States. In no State have all the churches yet been reached. And yet the work is moving onward. Every district meeting held enlists new forces and excites new resolves. Many more churches have co-operated in the past year than in any previous year of our missionary history. "Patient continuance in well-doing," "always abounding in the work of the Lord," and "not being weary in well-doing," are the only sure methods of success in this as in every other good work. Discouragement and prophecies of failure never accomplish great results, while courage, prayer and labor never fail.

The work you committed to the Board and to your Corresponding Secretary, was to organize the States, and work out the best possible results according to the plan agreed upon. This duty we have discharged to the letter, except in two particulars: 1. We have not been able to carry on the work in the States and districts with the amount of money that was to be appropriated to them. Three-fourths of the means raised in the States, has not been sufficient to sustain the State and district work, and so the larger part of what was due the general treasury had to be appropriated to the States. This appropriation the Board had a right to make, as we were not limited in this matter. We considered it best to make those treasuries solvent first, and look for larger dividends from them as the work develops. 2. We have not been able to report this year, as per blanks, as requested by the last Convention. This is owing to the fact that the district Secretaries have not been able to gather the statistics in those parts where they have not had time to travel. Hence, our tabular statement below, this year, can not be elaborate in the information we hope to present to the Convention next year.

The following presents the sum total of money raised in each State:

STATE.	WHOLE AMOUNT COLLECTED.	RECEIVED BY GENERAL DISTRIBUTION.	USED IN STATE.
Nebraska	$423 95	$36 55	$387 40
Iowa	1,161 72	75 60	1,086 12
Illinois	4,034 63	395 48	3,639 15
Kansas	315 00	17 65	297 35
Indiana	4,152 66	328 76	3,823 90
Missouri	7,796 93	197 25	7,599 68
Kentucky	7,713 77	748 16	6,965 61
Pennsylvania	2,394 08	.....	2,394 08
Georgia	410 00	.....	410 00
Michigan	665 74	.....	665 74
New York	4,341 50	110 07	4,231 43
Ohio	9,686 21	742 73	8,946 48
West Virginia	972 14	.....	972 14
Mississippi	2,500 00	.....	2,500 00
	$46,568 33	$2,652 25	$43,916 08
			2,652 25
			$46,568 33

The following contributions were not included in any of the State reports:

J. W. Allen	$25 00	W. E. Nelsen	$4 00
M. R. Lemert	2 00	Alice G. Beach,*	38 80
J. M. Judah	2 00	J. B. Bowman	100 00
M. G. Clapp	25 00	Washington City	18 00
A. N. Gilbert	10 00	Winchester, Ind	15 00
Baltimore S. S	20 00	Marion, Ind	8 00
Jno. Williams	5 00	T. V. Berry	5 00
Allegheny Church	20 00	Dr. W. H. Hopson	25 00
John Douthitt	20 00	Allegheny Church	50 00
"A Sister"	2 00	Sh lersville, O	13 09
Mrs. M. B. Goodwin	50 00	Dixon Church, Ia	5 40
L. L. Carpenter	10 00	Centre Church, Ia	14 70
Edinburgh, Pa	3 00	Chicago, First Church	25 00
D. J. Matthews	15 00	E. E. E. J. Teagarden	5 00
Amzi Atwater	15 00	Anna Rule	5 00
Joseph King	100 00		
Total			$655 90

* This was "the difference between a plain and a costly coffin," given by request of the dying sister to the cause of missions. T. M.

In addition to this, a legacy of $1,000, was left to the Convention by sister Sarah Lefferson; so that the whole amount up to date, from all sources, is $48,224,23.

While we have been willing the past year to appropriate almost everything due to our treasury to start the work in the States, it is earnestly hoped that the State treasuries will be able soon to send on the regular dividends every quarter. So many calls are coming up from all parts of the country, it is painful to put them all off with the faint hope expressed that we may soon be able to help them a little. May we ask the

home ministry, especially those here to-day, and those in the largest cities, once more, not to neglect the contributions in their own churches? It is vain to profess missionary zeal here, if it is forgotten at home. It is unfair to send out missionaries, and then neglect the support of their families while they are laboring abroad. The whole world lies open to us—in America, in Spain, in Germany, and even in Rome the door is open. No preaching would be as acceptable to-day, in New England and Germany especially, as that of our brethren would. We hope at least $10,000 may be sent to the General Treasury this year, that at least a beginning may be made in the preaching of the Gospel "in the regions beyond."

Eight of the sixteen States here reported have opened the channels to the General Treasury, whose names may be seen in the tables. All the State and district treasuries are out of debt.

As for Jamaica, nothing has been done the past year. We have not had a dollar to send there, and have kept up no regular correspondence; and consequently have no report from them. This may be considered neglect, but our apology is that our inability to help them disinclined us to keep up a show of support, or of taking care of them. The mission must soon be helped or abandoned altogether.

The only means the General Board ventured to pledge to any mission this year, outside of the State and district work, is $500, in partial support of Bro. Ira J. Chase, in Pittsburgh, Pa., who is laboring most zealously and efficiently to establish the cause in that city. He has been at work but seven months, and has succeeded in getting a good hearing, in a rented hall, and in adding 33 to the church—has doubled the regular hearing on Lord's day—prayer-meetings average 45 to 50 every Wednesday night, besides prayer-meetings in different parts of the city—a small though interesting Sunday School, with many other indications of God's blessing upon the mission.

The amount that came into the General Treasury having passed through the hands of the Corresponding Secretary and the Recording Secretary to the Treasurer, their cash accounts are each ready to be submitted to the auditor.

ADDITIONS.

STATES.	BY BAPTISM.	OTHER ACCESSIONS.	TOTALS.
Nebraska	.....	.....	51
Iowa	.....	.....	.....
Illinois	.....	.....	1460
Kansas	.....	.....	140
Indiana	156	104	270
Missouri	.....	.....	1691
Kentucky	.....	.....	470
Pennsylvania	.....	.....	98
Georgia	.....	.....	163
Michigan	105	26	131
New York	.....	.....	439
Ohio	382	139	521
West Virginia	262	110	372
Mississippi	.....	.....	340
Minnesota	.....	.....	.....
Virginia	.....	.....	.....
Total	.....	.....	6136

The large increase of additions to the church over the results of last year must be an inspiration to our hopes and toils for the year to come. The Gospel is still found to be the power of God unto salvation wherever it is faithfully preached, especially when preached in the simplicity that is in Christ.

The following noticeable features may be seen in the various State reports sent in. The largest number of additions are reported from Missouri. The largest dividends to the general treasury are from Kentucky, though only $5.43 more than Ohio. The best tabularized reports sent in are from Ohio and Pennsylvania and Michigan. The farther East we look, the greater the ratio of ministers wholly given to the work. The farther West, the more the churches are imposed upon by renegade preachers. Georgia has had to meet more opposition to the missionary plan the last year than any other State, but it is fast winning the confidence of the churches. Pennsylvania has just adopted the general plan, with only one dissenting voice in the State Convention. Mississippi has not formally voted on it, but is practically and very efficiently working the plan. Kansas and Nebraska have been contending with difficulties peculiar to new States, but are preparing for a vigorous effort. Virginia will no doubt adopt the system at her next Convention, Nov. 6th, as appears from reports from all their late district Conventions. They are adding many to the Lord. West Virginia and Michigan are setting out earnestly again to realize the noble

purposes of their hearts. Mississippi, with about thirty churches, keeps eight evangelists in the field, one of whom is a colored preacher. They ask aid from their brethren in evangelizing the colored race, as will be seen in their report.

Indiana, Illinois and Ohio are organizing their Sunday School work systematically, using the missionary districts for their subdivisions, and appointing a State Sunday School Board and State agent, who are to report to the State Convention annually, and publish the report with the minutes of the annual State Convention. Other States are contemplating a similar movement, and when all are adjusted it will give us an annual report in this Convention of the Sunday School work in the whole country. We are glad to see the churches growing in the conviction that the Sunday School enterprise is one of the most important departments of missionary labor, and we earnestly recommend to all the States the establishment of systematic effort among the children, not only for their religious instruction but for their full conversion to God.

We consider our whole missionary work is carried on with remarkable economy. No one is receiving a dollar except those who are every day engaged in the ministry. No financial agents are employed, as this work is added to the duties of the missionaries. The only *expense* incurred is that of traveling, postage and printing, for the support of our evangelists can in no other sense be counted as expense than the support of the home ministry.

Let no one look at the dollars and additions in the above report as the only results of our incipient organized labor, for there is much that may be called collateral that can not well be tabularized or given in detailed statement. The assistance rendered frequently when churches are in difficulty; advice and encouragement often given to young men entering upon the ministry; the new hopes inspired in many hearts that never enjoyed such district and county meetings before; the occasional supplying of destitute churches with faithful pastors to build them up and watch for their souls—these and such like ministries, could they be columned, would add largely to our report of usefulness the past year.

The conventions this year are all remarkably full of interest, full of hope and lofty purpose, confident of success, in a reasonable time. Every thing is working in the right direction. The brethren everywhere are not only being satisfied that our system is right, but indispensable to the safety of hundreds of weak churches. Take West Virginia for example: outside of the Pan Handle (whose ten churches are more or less cared for), there have been fifty-five churches formed by Bro. Myers, the

State Secretary. He has just completed a tour of hundreds of miles on horse-back, over that mountainous country, visiting and encouraging the hearts of many, "setting in order the things that are wanting," and making them feel their stronger brethren had not forgotten them. Many little companies of them can scarcely be called churches. They rejoice at such a visit. They need kind and faithful instruction, officers as well as members, and are glad to receive it. For all such our work is indispensable. So it was when the stronger brethren at Jerusalem sent forth Barnabas to Cyprus Phenice and as far as Antioch, as soon as they heard that they had received the word of God; and should we not also have a care of all our feeble congregations?

It is well known that our government has committed the care of the Indian tribes to men nominated by the several religious bodies of the country. During the past year the General Missionary Board was applied to, to nominate one of our brethren for such position. Upon the recommendation of a number of brethren, and other gentlemen, who well knew him, we nominated Bro. E. M. Gibson, of Indiana, who being duly appointed by the authorities at Washington City, in May last, proceeded at once to Washington Territory, and assumed the care of the Makah Indians. Having labored earnestly among them for three months, he has forwarded his first quarterly report to the Board, which we herewith present to the convention. We are happy to feel that the ability that marks the preparation of this document, and the evident desire manifested to benefit the tribe, educationally, socially and morally, confirm the judgment of those who accredited him as the right man to represent the Disciples in this important interest. May he be successful in educating and elevating the minds of those for whom he labors.

We earnestly commend to the Convention the letters and verbal appeals made from Mississippi, Alabama and Georgia, in regard to the evangelization of the colored race. The brethren in the South greatly desire the salvation of that people, and are dividing their scanty missionary means with them. Preachers of their own color are acceptable to and more efficient among the blacks than white preachers, and they have men to whom they feel safe in committing this work, if we can furnish them a little assistance. The Mississippi co-operation is already partly supporting one colored preacher, who is laboring successfully, but passed a resolution in their last State Convention asking your speedy attention to this matter. The meager amount heretofore raised for missions has hindered many an enterprise that offered to our hand, which had we been able to prosecute would have proved abundant in thanksgivings to God.

Councils of wise men never deliberate upon the past—what

has been done, to the exclusion of the outlook for the future. Nor is it wise to cherish hallucinations that deny the existence of whatever difficulties may be before us. Encourage ourselves as we may, the amount of money raised the past year is lamentably small. We can raise it to an encouraging sum provided we show ourselves capable of rising equal to the demands of the occasion. We are making history, and this Convention will record our competency, or incompetency, fitness or unfitness, for the duties of the hour.

At the risk of unfriendly censures from those not acquainted with the facts, one question will here be asked and answered as the most direct method of placing before you the real situation. *Why is so small an amount of money raised for missionary purposes?* To this many answers might be given that would be unsatisfactory. It is not because our people are unfriendly to this movement, for they have expressed themselves without reserve; it is not because liberal churches do not give freely, for a few range from $100 to $400; it is not because our churches are penurious, for the individual donations to colleges and other benevolent enterprises prove to the contrary; it is not that our missionaries are not laborious and earnest and successful in their ministry, as this report abundantly proves; nor is it that we fail to solicit the churches for their contributions regularly every three months; and lastly it is not because our people are poor and unable to give, for we possess a fair share of the farms and houses and shops and bank-stock of this prosperous country. The true answer may best be given, by indirection in giving *the proportion of the number of preachers who are devoting themselves wholly to the ministry and pastoral care of the members.* We have not been able to obtain full statistics as to this matter, but have taken the following facts from different States and parts of States, as we could get them:

In Iowa (South half)	200	churches	have	17	pastors.
In Illinois, First District	106	"	"	5	"
In Indiana	550	"	"	40	"
In Minnesota	45	"	"	...	"
In Nebraska	40	"	"	5	"
In Missouri (part)	200	"	"	18	"
In West Virginia	55	"	"	7	"
In Kansas	90	"	"	7	"
Total	1,336			99	

The ratio of preachers devoting themselves "wholly" to the ministry is, therefore, only one to every fourteen churches. The most of those so laboring are pastors of single congregations, which leaves the mass of our churches destitute of pastoral care. There is no denial here of the value of the labor of those brethren who always preach on Lord's day, which is often

the best they can do, as they have a living to make some other way; but the necessity of daily and continued labor for the welfare of the church cannot be overlooked, for without it they neither prosper at home nor can they give much for missions abroad. And until a remedy is found for this our missionary treasury will always be poor. The churches in a condition to give are too few. But few contribute that have no regular ministry, without the time and expense of a visit from the missionary.

That our present ministerial force is very inadequate to the work to be done may be seen from a report of two districts in Kentucky, taken as samples of what is found in many other places. One district reports as follows:

No. of Churches	65	Having preaching every Sunday....	2
No. of Members	6,304	Having no preaching or regular meeting.....	23
Without Houses of Worship	15		

The second as follows:

No. of Churches.....	112	Meeting every Lord's day	7
Having preaching every Lord's day.....	2	Having no regular preaching and no regular meeting.....	40

These facts show the need of our present work, and are derived from regions not heretofore enlisted in the mission work. Twenty-eight of the sixty-five churches in West Virginia have no meeting-houses, and of course but little pastoral care.

We submit to the Convention whether it is possible ever to secure large missionary means without "setting in order the things that are wanting" in this large per centum of congregations, upon whom we might, if they were in good condition, depend for funds.

Many other facts to the same effect might be stated; but, to lay a basis for permanent and large success, *we recommend that this Convention request all State and district officers, as far as may seem to them practicable, to turn their attention and labor to the supply of a daily ministry for the destitute churches.* This work can be done by the State and district evangelists, provided they be sufficiently relieved of their former duties of holding revival meetings and soliciting every church personally for missionary funds—a work the home ministry should now do.

The difficulty heretofore experienced in getting the ministry, in the country churches especially, to raise means without a visit from the secretary, will be largely overcome when we prove ourselves friendly to the unemployed preachers by securing situations of usefulness for them, where the yearnings of their hearts for the work of the ministry can be satisfied. This will fill up the apparent chasm between the home and missionary ministry, and make both feel alike interested in both these departments of labor. Moreover, when all our worthy and

efficient preachers are fully enlisted, they will be able to do much Sunday School and missionary labor in all the new preaching points, school-houses and private houses in their respective vicinities, and bring more members into the churches than the traveling evangelist ever can. Let it be the duty of the State and district men to enlist every power for good the church possesses and to keep every influence at work, instead of attempting to supply single-handed the deficiency of preaching in every church, or adding new churches to those already suffering for want of care. The States of Illinois, Iowa, Missouri, Nebraska, Kansas and Indiana, have each had the matter before their conventions, and have resolved to do what they can in this direction; but it needs the impetus of a general expression of the brotherhood as represented in this Convention. The State of New York presents a marked exception to the general destitution of pastoral labor in the other States. They have only about thirty churches, but are keeping twenty-five ministers wholly given to the work, and this has been brought about mainly through the management of Dr. W. A. Belding, their State Secretary, by the method above recommended—the feeble churches are visited, urged to support a laborer, the money is raised, the preacher found, and all set to work. Nor has this extra expense weakened their missionary efforts, as will be seen in the tables of this report. On the contrary, their missionary means the past year average about $1,45 to the member, while the average in the six strongest States further west, destitute of pastoral care, is only 14 cts. to the member. We, therefore recommend that this Convention urge upon the States and districts a like reinforcement in their ministry, in order to missionary success. Increase the number of laborers if you would fill the treasury.

We also recommend that *standing committees* be appointed on *Sunday Schools and Circulation of Religious Literature*, whose business shall be to present written reports to this Convention annually upon these several subjects. A division of labor as to these interests of the church would doubtless yield more thorough reports than could be furnished by the Corresponding Secretary alone, especially when put into the hands of men naturally adapted to these departments respectively. The Sunday School interest will soon become worthy of such attention. The number of Schools, teachers, scholars, and their general prosperity in each State and in all the States, would furnish a document of much concern to the entire brotherhood.

The same may be said of the statistical report. All desire to know our entire number and annual increase, as is evident from the constant reports of accessions in all our periodicals.

For our numbers at the last census just taken we must depend again upon government officials, to whom we had nothing to send when requested to do so as a corrective of their account.

As for the circulation of religious literature, though we may not be prepared just now to do much worth reporting, a committee of enterprising brethren could, during the year, make a beginning and ascertain the possibilities, as to the procurement of tracts and other productions, and as to the individuals who would be willing to distribute them. It is high time something were begun in this direction, to meet the wants of myriads who never go to church.

Above all things we commend to the whole brotherhood a renewed consecration of ourselves and our means to God. The times demand it, and we owe it. The wonderful activity of every other influence forbids indifference in us. Romanism, Materialism, Skepticism, and all other manner of open, blushless sin, threaten the borders of Zion, and none but soldiers of the cross are fit for the hour. We must learn how to suffer with Christ and to go forth unto him without the camp bearing his reproach as well as to enjoy the comforts of his love. Let every member make a living sacrifice of his body, and every minister seek for the heavier burdens of the cross. Let none be mean enough to desire an easy position, while others have fought through seas of blood in suffering with Christ. If we are unwilling to suffer with him we shall not reign with him. If we are to be identified with him in heaven we must be identified with him here, in such trials and cares and sacrifices for the salvation of men as he endured during his itinerancy on earth. With such a purpose let us enter upon the labors of another year, not accepting deliverance from any responsibility that God may count us worthy to receive.

By order of the Board,

THOMAS MUNNELL.

J. B. Bowman thanked God that each year opened up broader roads to travel and wider fields to occupy in the world's advancing civilization. In Germany, the country which was leading in the vanguard of civilization, the tide of infidelity which had threatened to sweep true religion from that land, had been turned back. A hopeful condition of things existed there, and he would rejoice to see some brother fitted for the work return to that country to preach the gospel in its simplicity and purity.

He hoped a committee would be appointed with special reference to this object.

On motion the following committees were appointed:

STANDING COMMITTEES.

On Sunday Schools—F. M. Green, Ohio; T. P. Haley, Missouri; L. L. Carpenter, Indiana.

On Religious Literature—W. K. Pendleton, West Virginia; Isaac Errett, Ohio; W. H. Hopson, Kentucky.

On Statistics—J. W. McGarvey, Kentucky; Robert Moffett, Ohio; Joseph King, Pennsylvania.

COMMITTEES TO REPORT TO THE CONVENTION.

On Evangelization of the Colored People—L. L. Pinkerton, Kentucky; T. M. Harris, Georgia; J. C. Goodrich, New York.

Jamaica Mission—O. A. Burgess, Illinois; R. T. Brown, Indiana; R. R. Sloan, Ohio.

German Mission—J. B. Bowman, Kentucky; C. L. Loos, West Virginia; Enos Campbell, Illinois.

Increase of the Ministry—A. E. Myers, West Virginia; W. C. Dawson, Kentucky; J. H. McCullough, Indiana.

Circulation of Tracts—A. I. Hobbs, Ohio; J. M. Williams, Iowa; John Lindsay, Illinois; John Shackleford, Kentucky; W. K. Pendleton, West Virginia.

Suggestions and remarks bearing on the work of the committees and the various subjects they were appointed to consider were made by brethren Pinkerton, Hopson, Hobbs, Moore, Burgess, Munnell, Lindsay, Sweeney and King, after which on motion, the report of the Board was accepted.

Dr. W. H. Hopson announced the death of Elder T. M. Allen, of Missouri, on the 10th of October, and moved that the following committee be appointed to prepare suitable obituaries of the brethren and sisters, distinguished for their works, who had passed to their rest since last Convention: James Challen, Ohio; G. W. Elley, Kentucky; and John B. New, Indiana. Carried.

Convention adjourned to 7½ o'clock, P. M.

EVENING SESSION.

At 7 P. M. social service, led by J. F. Lockwood, was held.

At 7½ the Convention was called to order by the President. After singing and prayer, a discourse was delivered by R. Moffett, from the 28th chapter of Matthew, commencing at the 16th verse

ON PREACHING AND LIVING CHRIST.

The mission of Jesus was to seek and save the lost. To effect the salvation of men, he had to inspire them with confidence in Himself as their Savior, in his power and willingness to save. All the acts of His life showed His desire and His ability to save men. He exhibited a power possessed by no man. Healing the sick, casting out demons, feeding the multitudes, and His own resurrection, were attestations of His divinity. Yet no man could comprehend this union of divinity and humanity. He lived among men as a man, talked like a man, but the wisest acknowledged that no man ever spake like Jesus. He eat food as a man, and yet stood up before the hungry multitudes and created food like a God. He slept as we sleep, but on awaking from his slumbers he rebuked the wind and the waves, and they obeyed, as though it were the voice of God. He hung upon the cross and died, as did the two thieves by his side, and was borne by kind hands to a grave, yet he broke the fetters of death, and triumphed over the grave, asserting that he was not a man, but the Son of God. We were never to lose sight of the power of Jesus, or cease to hold him up as the Christ. While on one side He was human like His mother, on the other, He was divine like His Father. He is our perfect teacher, our perfect priest, our perfect king. The infallibility that many are seeking is to be found only in Jesus. Men should be impressed with their need of salvation and that the Lord Jesus is able and willing to save. However respectable, however learned, or great, or full of good works men may be, it must be impressed upon them that there is no salvation without Christ.

Some imagine sin to be a sort of disease pervading the moral system, whereas it is rebellion and crime against God, separating man from his Maker, and men must learn that there is no way of salvation but by forsaking their sins and believing on the Lord Jesus. Men were first to be converted, then taught to observe all things whatsoever that Jesus had commanded.

The mission of the church was, first, to win men to Christ; secondly, to build them up in the faith and in godly works.

Many of his hearers would well remember what constant firing there used to be between the Calvinistic fort on one side, and the Armenian on the other. Dry creeds, stereotyped tenets, and dull formulas had given place, in a great measure, to the living Christ. From our pulpits now, save, perhaps, the Unitarian, Christ was preached, and men were more than ever impressed with the necessity of the personal trust in a personal Savior. The young men of the Christian Associations were teaching the world the great lesson that active Christianity consisted less in adherence to creeds than in active work for the salvation of men, in the store, the workshop, and in the streets, in winning men from a life of sin to a life of righteousness and faith in Christ Jesus.

The church must co-operate and sympathize with the ministry, which thus sought to build up the Lord's kingdom, and the ministry, while manifesting an earnest anxiety for the salvation of the world, must, above all things, be itself pure. Zeal, ability, power and eloquence were all important, but the climax of the power of the ministry would be its purity. God help us not only to teach Christ, but to be like Christ in our lives.

SECOND DAY—MORNING SESSION.

FRIDAY, October 20, 1871.

Social service from 8½ to 9, led by A. S. Hayden, Ohio.

President R. M. Bishop took the Chair at 9 o'clock.

Minutes read and approved.

John Lindsay moved that A. S. Hayden and J. T. Jones be added to the Committee on Obituaries. Carried.

Delegates who had arrived since the first meeting enrolled their names and were duly reported by the Committee on Credentials.

The Chairman introduced to the Convention Rev. H. D. Moore, of Cincinnati, who expressed his sympathy with the brethren in their labors to extend the kingdom of the Lord Jesus. He was born in the Quaker city of Philadelphia, of Presbyterian parents; christened when a babe, immersed in mature age; passed through the Baptist church, but without

becoming a member; was educated at the University at Philadelphia; studied theology under old Dr. Wiley, of the Presbyterian church, and ended by becoming a Congregationalist minister; but he was willing to be Methodist, Baptist, Quaker, Congregationalist or Presbyterian — anything, so that the name of Jesus was glorified on earth, and His precious gospel preached. He loved all who ranked themselves on the side of the Lord Jesus, and hailed all such as men and brethren.

Dr. W. H. Hopson moved to change the time of meeting the Convention from Thursday, 2 P. M., to Tuesday, 10 A. M.

A discussion ensued, in which remarks were made by Dr. Hopson, O. A. Burgess, A. I. Hobbs, R. T. Brown, Isaac Errett, R. R. Sloan and A. E. Myers.

On motion of James Challen, the question was laid upon the table.

O. A. Burgess presented the following report:

REPORT OF COMMITTEE ON THE JAMAICA MISSION.

The committee appointed to consider the question of the Jamaica Mission, having had the same under consideration, beg leave to report:

1. We find by documents placed in our hands, that brother Murray, of Kingston, has advanced $300 for the work in Jamaica; and that while this was a voluntary act on his part, yet the committee recommend that that amount be returned to him with interest; and that a special collection be taken among the friends of Jamaica Mission at the earliest possible time, to refund the said amount.

2. The committee are aware that year by year reports have been made to, and adopted by this committee, in favor of sustaining the Jamaica Mission, and yet no steps whatever taken successfully to carry out the resolve. The committee believe, therefore, that no more resolutions should be passed in favor of that mission, unless it is the intention to at once carry them into vigorous and successful operation.

3. The committee believe that the usual cry, "We have heathen enough at home," is drawn from taking counsel of our selfishness, and not dictated either by sound policy, or the true and comprehensive spirit of that Gospel which says, "Go into all the world."

4. The committee believe that any possible opportunity to establish the primitive Gospel in foreign lands should be seized.

upon with readiness, and prosecuted with vigor and energy, at whatever cost and sacrifice. The examples of other religious bodies, and the history of the small beginnings of all religious movements, not excepting the personal work of even Christ Himself, all tend to show us that which is true now as ever—the truth is a little leaven hidden in the measures of meal, and must have time and patient waiting for the whole to leaven.

5. Under all considerations, therefore, your committee recommend that the Jamaica Mission be sustained in either of the two following methods:

(a) That a suitable man be selected and sent at once to Jamaica to superintend the whole work, under the direction of the Board, and that a liberal and sufficient salary be paid him to enable him to devote all his time to work; or,

(b) If such man can not at present be found, that a sufficient sum be sent to be distributed among the native preachers to enable them to continue their work until such time as a preacher may be sent to their assistance.

According to the facts before your committee, it is known that those preachers are poor, have large families to sustain, and are paid but little by their congregations; and there are not a few of us here to-day who know with what utter lack of spirit and hope we "have dragged our weary lengths along," when much work, little pay, and hungry families have been in our pathway by day, and in our visions by night.

6. Last of all, your committee recommend that if it is not the fixed determination of this body to at once resume, and persistently prosecute the work of the Jamaica Mission, they at once so notify the brethren in Jamaica, and abandon it for ever.

O. A. Burgess,
R. T. Brown,
R. R. Sloan.

J. B. Bowman submitted the following report:

GERMAN MISSION.

The committee to whom was referred the report of the Board of Managers, in reference to the evangelization of Germany, beg leave to report—That, in their judgment, there is no more important field spread out before us, just now, for missionary effort than in the Germania States. The very seat and center of European power and civilization at present, with their liberal comprehensive system of education for the whole people; with their great Universities, those workshops of the human mind,

from which are emanating such mighty intellectual powers and forces, whether for good or evil, all render it a most important point for planting the Gospel of Christ in its purity and simplicity.

The people are largely disgusted with the old religious system of the past, and are vibrating from them to the extremes of the boldest infidelity; and amidst the general upheavals, religious and political, thousands of them would gladly center round the person and character of Jesus, as illustrated in the simple story of the Gospel, if presented to them by one or more of our brethren in their native tongue.

Again, Germany is the great hive from which is swarming out to the uttermost parts of the earth, a vigorous, aggressive people, with their forms of civilization, as well as their infidelity; and the great tide of immigration which is pouring so rapidly into our country, and spreading through our towns, cities, and counties, calls for a vigorous effort on the part of all Christians to stay its influence.

This, in our judgment, can be done most successfully by going to the very source and fountain from which it flows.

We would, therefore, most earnestly recommend the establishment of a missionary point in the land; and that the convention will at once take vigorous steps to raise a special fund, with which to secure the services of some brother competent for the work, for a period not less than five years.

Your committee are also informed that liberal arrangements can be made with a distinguished scholar in that country for the gratuitous translation and circulation of our religious literature; and we recommend further, that the attention of the Board be directed to this work, as full of promise and good.

All of which is most respectfully submitted.

J. B. Bowman,
Enos Campbell,
Chas. Louis Loos. (Excepting the paragraph relating to myself).

J. B. Bowman said that while the Committee would not for a moment depreciate the need and necessity of missionary efforts in far off heathen lands, it urgently called the attention of the Committee to the importance of establishing a mission in the center of European civilization. In view of the great upheavals on the continent of Europe, and the opening that in the providence of God was offered, it preeminently became the duty of those who were privileged to hold the Gospel in its

purity, to make an aggressive attack upon that central point. The Germans, it was true, were swarming to this country, but it was believed that they could be reached with better effect in their own country than when they became absorbed in the busy activities that await them on their arrival here. Hence, the recommendation of the Committee to establish this mission, and its cordial endorsement of the man who was so preeminently qualified for the work.

Isaac Errett thought they had waited for this matter long enough. The time for action had now come, and he doubted not that their success at home would be commensurate with the efforts they put forth abroad. It always had been so. It would be difficult to over estimate the importance of occupying missionary ground in Germany, which gives promise, in God's providence, of abundant success. He had received many letters from friends in Germany, from which it was evident that men of experience and ripe culture were willing to assist them in the spread of the pure Gospel. What was necessary for them to do, was planting the right man there, to pioneer and superintend the great work; there would be no doubt of its being carried forward to a successful issue.

J. Lindsay believed that the appointment of the right man to go to Germany, would bring a ready and hearty support from the church. He well remembered that the signing of the contract on the part of the Barclay family to go to Jerusalem, indeed, the first signing of the contract by the daughter, was a fact which called forth more generous contributions from their people than perhaps the entire contributions raised by the Corresponding Secretary in the whole of the previous year. People were always ready with their means when they saw that the right field was occupied by the right man.

T. Munnell thought that something practical in this matter could be reached at once. There was no need to delay action till it was ascertained how the treasury would be supplied. If this mission was established, extraordinary contributions would be needed, and they would be forthcoming. The German mission should be so settled as to insure its success for a period of not less than five years; and there were brethren all around who

would give their twenty-five dollars, thirty dollars, or fifty dollars a year for its maintenance.

James Challen said that the call for help from abroad would not limit their resources at home; the greater their work abroad, the more means would be found for home work. He well remembered how his enthusiasm was roused twenty or twenty-five years ago, when the subject of missions was first talked of amongst them, how he wrote articles and delivered addresses, and now his old enthusiasm revived, as the grand field of labor in Germany opened to his view. He also remembered the establishment of the mission in England, some thirty years ago, and how the publication there of the "Millennial Harbinger" interested thousands of men in the subject of Christian Reform, and how this interest extended throughout Great Britain to her colonies, to Australia, and elsewhere. If one of their brethren speaking the German language could be sent to Germany to proclaim the Gospel of Christ among that people, the time would not be far distant when their Standard, Review, Echo, and even the Apostolic Times might be published in German. The Germans were great devourers of literature, and if they once laid hold on the strong and energetic productions of the Christian brethren, they would swallow them as readily as the ox drinks water. He could not go, himself, but he might say, as Andrew Fuller said to a brother about to go on a great mission, "I can not go down into the well myself, but I'll hold the rope while you descend."

W. T. Moore said this was a subject that has occupied his thoughts for several years. If the Convention gave evidence of its earnestness by its works, he believed there would be no great difficulty in procuring the right man for the mission. He hoped there would be no nice calculation as to the expense. Suppose it cost them $5,000 a year—and it might, if properly supported, —what was that at a time when the brethren have no foreign mission on their hands? He believed that $10,000 a year would be a good investment in that mission, at the present time, commercially speaking.

The Jerusalem Mission had awakened their enthusiasm; it was the first thing that ever brought them together in missionary work, and important results have come of it.

He had been placed in circumstances that enabled him to know that the German people were ready for the movement it was proposed to make, and he felt assured, if they were earnest and liberal, an abundant success would crown their efforts.

Dr. W. A. Belding earnestly advocated the establishment of the German mission, and would give $250 towards sustaining it for five years.

Remarks in advocacy of the Mission were also made by Bro. McGarvey and J. B. New.

C. L. Loos rejoiced greatly in the enthusiasm with which the German Mission had been received. With him it was no new thought. He was as well assured as any man could be that the time had arrived for the establishment of a mission in that portion of Europe which the Prussian arms had made his Fatherland; it ought to become the work of the church. He felt a profound interest in its establishment, and a confident hope of its great success.

The time had been when he would joyfully have given his life's labor to this work, but his duties here were now such that he could not comply with the wishes of the friends who desired him to occupy the field.

W. T. Moore moved that the report be recommitted without instructions. Carried.

AFTERNOON SESSION.

In the temporary absence of the Chairman, Dr. Hopson presided.

Minutes read and approved.

The special recommendation of the Board in reference to the establishment of a missionary paper, being called up, Secretary Munnell read the following report:

"That a Monthly, at 25 cents per annum, devoted especially to missionary work among our brotherhood, be edited by the Corresponding Secretary, with the consent and approval of the General Board, it being understood that the Board assumes no pecuniary responsibility in the matter."

O. A. Burgess said the resolution struck him unfavorably. A little Monthly, such as was proposed, was needed, and under the management of Bro. Munnell was almost sure to be a suc-

cess. He thought, however, it should be left to individual effort, and the Convention, though asked to commit itself to the support of the periodical, should keep itself free from any such obligations.

G. W. Elley was of opinion that concentration was necessary for success in this as in other matters. The establishment of a live little monthly at twenty-five cents per annum, under the direction of Bro. Munnell, struck him as eminently desirable, and he entertained no doubt such a monthly would be greatly sought after, and extensively circulated in portions of the country not reached by our more costly weeklies, monthlies and quarterly.

Dr. Shackleford decidedly objected to the Convention licensing the publication of the proposed monthly. If it was desirable to establish and conduct such a missionary paper as was proposed, and he believed it was, he was of opinion that the Convention should assume the responsibility of recommending it to the Board, and that it should be published at the expense of the Society.

Thomas Munnell said the want of such a paper as was now proposed had been felt, and for more than a year he had been consulting with the brotherhood as to the best means of securing its success. So far from there being any objection to it on the part of the editors of the present periodicals, they all approved of it; its establishment would not interfere with the existing periodicals. Such a paper would undoubtedly reach a large number of their people who were unwilling or unable to subscribe $2 or $2.50 a year. With proper effort he hoped to start with a subscription list of 10,000, and he had reason to hope that ere long 40,000 subscribers could be reached and interested in missionary efforts. Such a periodical would also be a good advertising medium, and in this respect would be a source of revenue to the general treasury.

James Challen felt assured there would be no hostility manifested toward the new monthly by the existing periodicals. A cheap missionary monthly, conducted by Bro. Munnell, had everything to recommend it, and he thought the endorsement and sympathy of the Convention should not be withdrawn. It

would be a good thing to establish a cheap, live, spicy monthly, such as he knew the brother could edit, and which the boys and girls throughout the land would cordially welcome and support.

W. C. Dawson did not approve of laying burdens on the shoulders of the brethren which the Convention was unwilling to touch with their fingers. If the proposed periodical was to be established, and it ought to be, the Convention ought to approve it, and the Society become responsible for its publication. There were those in the church who seemed afraid of centralization, they feared it might tend to ecclesiasticism. For his part he has no fear of this, he rather feared anarchy and division, than centralization and unity. He wanted to have it in his power to recommend this little paper as the organ of the American Christian Missionary Society, and for that reason he trusted the Convention would give it its endorsement and support.

J. O. Beardslee would have thought it unnecessary to say a word to urge the Convention to give their support to so useful and desirable a project as this. In recalling his past labors in Jamaica, as well as in this country in behalf of that mission, he could readily see how useful an auxiliary such a paper would have been. A special organ through which their appeals for the missionary cause could be made, would greatly help them in the good work. The Wesleyans, the Baptists, the London Missionary Society, and other societies had their monthly publications, and were found necessary to sustain an interest in the work. As a means of extending an interest in their missionary labors, filling the treasury and promoting active work, he thought there must be a general assent.

J. J. Moss would like to see a little more independence. He would like the Convention not only to endorse the proposed missionary monthly, but to state to what extent they would individually support it.

W. T. Maupin had long felt the need of such a paper, and was altogether in favor of it. He thought it should not be left to individual enterprise. Such a periodical would be a valuable auxiliary to the Society, and the Society ought to assume the financial responsibility of its publication.

A motion was made to amend the resolution and publish the missionary monthly at the expense of the Society. Carried.

A. I. Hobbs presented and read the following report:

REPORT OF COMMITTEE ON TRACTS.

MR. CHAIRMAN.—Your Committee, to whom was referred

so much of the report of the Board, as refers to the procurement and circulation of tracts, beg leave to report:

That we deem it exceedingly desirable that a large number of religious tracts be procured for extensive circulation. Tracts, which may be multiplied by the million at a cheap rate, and which shall clearly, faithfully and forcibly reflect the truths of the Gospel of Christ; and, that the method of procurement of such tracts shall be such as to enlist our best talent in their production, and give the fullest assurance to our brotherhood that they may freely, confidently and safely circulate them.

We therefore recommend:

I. That our Corresponding Secretary, Dr. E. Williams, and Dr. M. H. Slosson be constituted a Committee to solicit and publish tracts, offering for the best tract, on any given subject, a fair compensation, to be provided for from the proceeds of the first sales of such tract. The authors of all tracts to be known to the Committee, and to none else, until the compensation shall be awarded. And, further, that no tract shall be sent to the Committee in the hand-writing of its author.

II. That an Award Committee of seven persons shall be created, whose duty it shall be to examine all tracts received by the former Committee, and decide upon their relative merits, and the tract chosen by a majority of this Committee shall be returned to the former Committee for publication.

III. That a Committee consisting of one from each State represented in this Convention be appointed to nominate the above Award Committee.

IV. That inasmuch as we have no publishing house under our control, it shall be the duty of the Publication Committee to secure a competition among publishers, so as to furnish these tracts at the lowest possible rate.

V. That the report of the Board, presented to this Convention, with such addition thereto as the Corresponding Secretary may think desirable to make, be printed in tract form in such numbers that a copy may be placed in every family throughout the brotherhood; and that the expense of such publication be provided for by the Board.

VI. That all our churches be requested to provide a fund, to be expended in circulating tracts among the people.

JOHN LINDSAY,
J. MAD. WILLIAMS,
JOHN SHACKLEFORD,
W. K. PENDLETON,
A. I. HOBBS, *Chairman.*

A. I. Hobbs said that while some, among the large number

of tracts which had been published, were good, there were others that were very far from clearly, forcibly, or fairly presenting the truths of the Gospel in which we believe. Some of these indeed misrepresented the faith of the brotherhood, and yet we are held responsible for them. One of the results of this was that many were afraid to send for a supply of tracts, and hence this great leverage for good was not employed as it ought to be. In his own experience the circulation of tracts in a community had filled churches when every other mean had failed. If good and cheap tracts could be obtained, they would be extensively circulated in Cincinnati and in every other place where earnest workers were seeking to advance the Gospel of Jesus Christ. The resolution contemplated paying for the authorship of good tracts, but it was expected that, in view of their extensive circulation, publishers, for the sake of having their imprint on them, would publish them at low rates and yet, that a sufficient profit would result to more than repay the original outlay.

W. T. Maupin disliked the idea of converting the Society into a fair, and offering prizes for competition. Instead of offering premiums, he thought the Board should select fitting men to write these tracts, and then the Board might, in its wisdom, make such a selection as could be most profitably employed.

Enos Campbell said that a very large amount of work had been done in times past, and was still being done for the Society, without pay. Brethren traveled, paid tavern expenses, and spent a great deal of time from their homes and business to preach the Gospel; but if this was to be acted on as a principle, very little success would attend. He objected to the resolution in so far as giving premiums, but it was not to be expected that capable men and women would sit down and write tracts without proper remuneration, and he was in favor of giving it to secure a supply of good tracts.

Dr. Van Metre said he would present $100 to the brother who furnished him with the manuscript of the best tract on a subject which he would select; he would then present the tract to the Society, on condition of their allowing him the privilege of printing as many as he needed for circulation.

John Lindsay had seen tracts that had been issued of which he felt ashamed, and which were calculated to bring discredit on the church. Good tracts were needed, and whether the payment for them was called premiums, prizes, or remuneration, he did not care so that it resulted in supplying the Society with good and useful tracts.

W. C. Dawson said there were many who thought themselves fully competent to write a book, run a newspaper, or keep a

hotel; to this, perhaps, might be due some of the unsatisfactory tracts at present in circulation. Selection and acceptance might be safely left to the Committee, and the Society would have the benefit of their experience and judgment.

The report was unanimously adopted.

Dr. Pinkerton submitted the following

REPORT OF THE COMMITTEE ON FREEDMEN.

The Committee to whom was referred the subject of preaching the gospel to the freedmen, respectfully report:

It would be difficult to exaggerate the spiritual destitution of the colored population of the Southern States. They need education in the popular meaning of the word, they need instruction, in the most elementary principles, of the doctrine of Christ; they need instruction in the economy of human life; in a word, they need instruction in everything.

The obligation that rests on the church of God to attempt the evangelization of the freedmen, is not, we presume, questioned by any disciple of Jesus, however diversity of opinion may exist as to the methods that should now be adopted, and the agencies that it would be expedient now to employ, for that purpose. Some, painfully familiar with the negro problem in all its phases, have reluctantly reached the conclusion that primary and normal schools must precede, or at least accompany, any effort that can hopefully be made to secure the great mass of the colored race from the dominion of the grosser vices, and the thraldom of superstition.

The members of your Committee, themselves, entertain views slightly variant as to some aspects of the general subject, they, however, concur in the following recommendations:

1. That the churches be requested to make at least one contribution annually for the support of evangelical work among the freedmen, and to send the money contributed to the Corresponding Secretary of the G. C. M. C.

2. That all colored ministers who may be employed by this Society, shall be able to read the English New Testament and the Hymn Book. That the Society shall require them to read such works as its Secretary may recommend; and that the Secretary shall be required to ascertain that the colored preachers, laboring under the patronage of this Society, are making satisfactory proficiency in the study of such works.

3. That all colored ministers employed by this Society be required to frequently call the attention of their people to the subject of education, and to urge upon their people the paramount duty of providing schools for their children.

4. The Committee would further recommend that the Corresponding Secretary of this Society be instructed to do whatever he may deem expedient to secure for the work among the freedmen, the earnest and prayerful supervision of such work by the white brethren, especially the white preachers of the localities where missions or schools for the freedmen may be established.

5. That all colored preachers employed by this Society be required to obtain satisfactory testimonials of character and qualifications from the Corresponding Secretary of the State Missionary Society of the State in which the field of his labor may be, and to place them under the supervision of such Society.

L. L. PINKERTON,
T. M. HARRIS,
J. C. GOODRICH.

Dr. Pinkerton said that a subject upon which an octavo might be written without exhausting it, could not be satisfactorily presented in a brief report; the Committee, therefore, thought it advisable to confine themselves to a few practical recommendations. The destiny of the four millions of colored people was inevitably connected with that of the white race, and therefore the social, political, and religious elevation of this people should command their earnest and prayerful consideration.

T. M. Harris, of Ga., stated that there was about 3,000 members of their church in his State, and the field was promising in respect to both white and colored.

They had three separate organizations of colored churches in that State, and in a number of cases colored people worshiped in white congregations. He strongly urged the appointment, as missionary, of a colored man whom he could indorse. It might be no recommendation to say that he was a member of the State Legislature and of the State Convention, but he would vouch for his worth and his genuine Christianity. He happened to know that, though he was a member of the Legislature, he returned from its sittings poor. There was no question that one colored missionary would do more effective work than a dozen white ones among the colored people. He was happy to report favorably of the condition of the colored people. Hundreds and thousands of them in Georgia were now the owners of real estate, and many of them could, if they desired it, obtain as much credit as any white man in the community. But the colored people, like the whites after having the Gospel preached to them, if left wholly to themselves, are apt to retrograde.

O. A. Burgess moved that further consideration of this subject be postponed till Saturday. Carried.

Rev. S. A. Collins and Dr. R. Jeffery, of Cincinnati, were here introduced to the Committee by the Chairman.

Rev. S. A. Collins, of Court street Baptist Church, said that he was happy to be there; he never expected to be so near —he could not say "Christians," for he was frequently with them—he could not say "Disciples," for it was his privilege to meet them constantly; to make his meaning explicit, he would have to say "Campbellism"—as he was on that occasion. He liked what he saw, and was exceedingly well pleased with what he had heard. Coming from Yankee land, he had brought with him not a few prejudices against the Christian brethren—misapprehension, of course, founded in ignorance—but which his acquaintance and fellowship had entirely removed. He recognized the earnestness with which the Disciples labored, and in this they set a worthy example to other churches. The Christian denominations generally failed to affect the world; in this he thought they might learn something from the brethren. Other Christian bodies, he also thought, had less unity of action than the Disciples. They divided up their work into parts, and a clashing of interests not unfrequently resulted. It was a great thing and a privilege to belong to a church possessing earnestness and unity of action. He prayed God to bless the brethren abundantly.

Dr. Jeffery, of the Ninth street Baptist Church, expressed himself as happy in being allowed to participate in the deliberations of the Convention. Like his brother, Collins, he had come from the East with many misconceptions of the Disciples; and even here he found them often spoken of with bitterness and prejudice, especially by older members of his church, the remains, he thought, of the old spirit of antagonism, aroused by their early controversies, and which, though dying, was not yet dead. With the new generation, that would not be influenced by these old difficulties, would come better acquaintance, and a nearer approach to union. (Responses of "Amen.")

As for himself, he scarcely knew whether he was a Baptist or a Disciple, he well knew that his sermons were like theirs, and theirs like his. The Disciples could preach in his pulpit without dissent, and without any change of views, he could preach in theirs. The views generally held by the Disciples on the work of the spirit, coincided with his own. Theoretically there might have existed some differences between his church and that of the brethren; but he saw only indications of an

approach to unity, for which he thanked God. He believed God had given the Disciples a mission to accomplish, and in the unity of their organization they were taking the most effective means of accomplishing it. His own people he thought were often embarrassed by the idea that for every new work they must organize new directing machinery. If one felt that his mission was to dig potatoes, he would scarcely venture to set to work without first forming a society. They had societies for this, that, and the other, instead of a united organization directing all that was deemed necessary to be done to advance the kingdom of the blessed Lord. He rejoiced in meeting the brethren; he rejoiced in having one of them preach in his pulpit on the following Sunday; he rejoiced in helping to disabuse the public mind of the prejudice existing against them; and in return he asked that the brethren would be patient and forbearing with the remains of the old irritations that might occasionally manifest themselves among his people.

He trusted that in the providence of God he should live to see their churches fighting together under the grand standard that symbolized the whole Gospel, one Faith, one Lord, one Baptism—and then might they hope to conquer the world for Christ. (Earnest response.)

Announcements were then read of appointments for Lord's Day; about forty brethren occupying various pulpits in the city.

EVENING SESSION.

Social meeting from 7 to 7½ P. M., led by J. F. Rowe.

At 7½ the Convention was called to order to listen to a discourse by Prof. J. W. McGarvey, of Lexington, Ky., from 16th chapter Acts 6-15, on the opening of Lydia's heart. Lydia was the only woman of whose conversion to Christ we had a particular account in the New Testament. Thrown upon her own resources, possibly by the misfortunes of life, she became a tradeswoman. He had found that trading, with its consequent contact with the world, did not tend to cultivate spirituality in women, oftener it made them worldly-minded and callous to religious influences. It was not so with Lydia.

In the strange city of Philippi, on business, three hundred miles from home, with no Jewish synagogue in which to worship, no assembling of brethren, in a city where the Sabbath was a repetition of the usual day's bustle, stir, work, confusion and iniquity, instead of following the evil customs of the place, or listening to the promptings of self-hood, by selling her wares as on other days, she resorted to the quiet river bank outside the city for prayer with other women. It was here that Paul

found her. Lydia was a Jewess, and it was necessary that her heart should be opened for the reception of the gospel. The Jews, with sectarian narrowness, supposed the Messiah would come to redeem them and glorify the Jewish nation. It was in this spirit they rejected Christ and His apostles, who themselves were but slow in arriving at a comprehension of the fact that the gospel was equally for the heathen world.

Lydia was in this condition. When her heart was opened she attended to the things of which Paul had spoken, of which baptism was one. Paul always taught three things, to believe, to repent, and to be baptized, and Lydia attended to all three. Were there not in this city many women like Lydia, true-hearted and faithful, who worshipped God, resisted the temptations which a great city threw around their path, but who yet needed to be converted unto the kingdom of Jesus Christ; to be brought unto the whole and perfect will of God? Their hearts needed opening. When the heart was right, all was right.

The example of Paul in his journeyings, his submission to the will of God, often going whither he would not save for his faith and trust, his earnest and constant labors in his Master's service, should inspire us with confidence that if we so labored, our works would be blessed and the Savior's kingdom extended.

THIRD DAY—MORNING SESSION.

SATURDAY, October 21, 1871.

Social exercises from 8½ to 9 A. M., conducted by John C. Hay, of Iowa.

At 9 o'clock President Bishop took the chair.

Minutes of previous meeting read and approved.

On motion the following committee was appointed to nominate a committee of seven for the Revision of Tracts: F. W. Allen, Kansas; J. Robinson, Nebraska; J. M. Williams, Iowa; J. H. Garrison, Illinois; Samuel Frazee, Indiana; Dr. E. A. Lodge, Michigan; Robert Moffett, Ohio; W. C. Dawson, Kentucky; T. M. Harris, Georgia; Albert Allen, West Virginia; W. L. Hayden, Pennsylvania; George Lobingier, New York.

The Convention took up the report of the Committee on the Evangelization of the Freedmen.

J. S. Sweeney offered a motion to strike out the first recommendation of the report.

He said that while avowing the utmost sympathy with, and

interest in the elevation of the freedmen, he opposed any special collection in aid of this mission. Quarterly collections had been found to work well, and he hoped there would be no departure from the established custom of four collections annually.

Rev. O. A. Burgess was decidedly opposed to the narrow policy of making special appeals for these special purposes. The aim of the church should be to consolidate its energies and leave the distribution of its funds to the management of the Board.

Dr. Pinkerton said it was only after mature thought that the committee had suggested this special appeal on behalf of the freedmen. He felt convinced that nothing but a special effort in that direction would give success to their efforts to evangelize the freedmen.

Secretary Munnell stated that inasmuch as the matter of raising money had been brought before the Ohio State Convention, and four collections per annum had been decided upon, he opposed these special appeals.

S. E. Pearre hoped that they would not be sanctioned by this Convention. Among his own people he considered himself pledged only to the four contributions per year. In some places, where they had made special efforts, the contributions to the missionary fund averaged thirteen cents per member; among his own people, without flinching, grumbling, or any special begging, they had voluntarily and enthusiastically given an average of a dollar per member. He therefore was in favor of a systematic way of raising money, and believes the quarterly collection to be the most effectual.

R. Moffett thought that while the Convention might determine that four collections should be taken up for a general missionary fund, that was no reason why special efforts might not be made by churches and States when they saw sufficient reason. The congregation to which he belonged had expected to pay him $1,500 or $1,600 a year, whereas they would pay him about $500, and he had to raise the rest by special appeals as best he could.

R. R. Sloan thought the brethren were laboring under a mistake in regard to the action of the Ohio State Convention. The report of the Board in favor ot quarterly collections was not carried; the matter was, therefore, left just as it stood before.

J. Hall said that in West Virginia the four collections annually had been adopted, and was found to be an element of strength. A departure from the course to which he had pledged himself would be an inconvenience, and he feared disastrous.

John Lindsay thought a special need should be met by a special call. If, however, a special call was made, it ought to be general, so that every State might know it was working with all the other States. By concert alone would success be attained. If the brethren throughout the States felt that a certain work ought to be done, and that funds were needed, he was sure that a special call would be met by a special and generous response.

R. Moffett held that whether they would adhere to the plan of having four collections only per annum, or have special calls was as yet an open question, and the adoption of either course was a question of policy, not of law. He was of opinion that the Convention could not and would not prevent special appeals if specific and important occasions called them forth.

J. Challen regretted that so much time was spent on constitutional matters. He thought the brethren were the greatest people on earth to dispute. He thought the matter was understood, and that it should be at once submitted to a vote.

J. J. Moss thought that the church generally had to be taught to give to Christ, not to men. Whatever men gave, be it little or much, should be given to Christ, and it was for the church in its wisdom to determine how best it could be spent. Brethren should do what they deemed their duty for self and for home, but in proportion as their hearts were opened would they expand in gifts to the Lord.

A standing vote was taken upon the motion to strike out the first recommendation, to take up a special annual collection. Ayes, 27; noes, 35. Lost.

On motion the report was adopted.

The committee on place of next Convention and to consider the question of a semi-annual meeting was appointed by the President as follows: Dr. W. H. Hopson, Kentucky; J. S. Sweeney, Kentucky; John Lindsay, Illinois; Isaac Strickle, Ohio; W. H. Tiller, Indiana.

The committee to whom was referred the question of nominating a Revising and Awarding Committee, reported as follows: A. I. Hobbs, Ohio; Isaac Errett, Ohio; Robert Graham, Kentucky; O. A. Burgess, Illinois; L. L. Carpenter, Indiana; W. K. Pendleton, West Virginia; W. A. Belding, New York.

The committee appointed at a former Convention to report on the Report of the Trustees of the "Hymn Book," for 1870, through its Chairman, W. K. Pendleton, submitted the following:

REPORT OF THE COMMITTEE TO WHOM WAS RECOMMITTED A FORMER REPORT ON THE REPORT OF THE TRUSTEES OF "THE CHRISTIAN HYMN BOOK" FOR 1870.

Your Committee beg leave to report that they have considered with care the report of "The Trustees of the Hymn Book," and also examined, in detail, the state of their accounts. They find:

1st. That in the management of the publication of the "Hymn Book," they have discharged the duties of their trust with the greatest economy, and according to the strictest rules of business; that the publication of the "Hymn Book" was offered to the widest competition, and the contract awarded to H. S. Bosworth, at a rate of over 15 per cent. lower than that of any other proposition; that the royalty agreed upon has been regularly collected and strictly and fully accounted for according to the conditions of the trust, and the annual reports made to this Convention; and that they have spared no pains to see that every interest committed to them should be fully provided for and carefully protected.

2d. That in publishing a Hymn and Tune Book, the Trustees have proceeded in harmony both with the general wish of the brotherhood and the Society, fairly within the powers conferred upon them and the Revising Committee, by the deed of trust under which they have acted, and largely to the financial interest of this Society.

3d. That in the discharge of their duties, the Trustees have manifested a care and generosity in the interests of the Society and the brotherhood at large, together with a constant respect to their wishes and wants in reference to our public psalmody, which deserve both our highest praise and grateful public acknowledgment.

In consideration of all which, your Committee recommend the adoption of the following resolutions:

1st. *Resolved*, That the conduct of the Trustees of The Hymn Book, in the management of the affairs involved in their trust, deserves, and this Convention hereby tenders to them, the fullest approval and the most cordial thanks.

2d. That in the publication of "The Christian Hymnal," they have wisely and judiciously met a generally expressed want and wish both of this Society and the brotherhood at large, and rendered us a service, which we approve as right, and accept as additional evidence of their fidelity to the trust committed to them.

All of which is respectfully submitted by

W. K. Pendleton,
R. R. Sloan,
Enos Campbell,
Geo. H. Anderson,
L. L. Carpenter,
} *Committee.*

A. S. Hayden had heard what he deemed unjust charges made against the trustees. Knowing something of their work and responsibilities under the delicate nature of the trust con-

fided to them, he felt it his duty to speak of the great fidelity and trustworthiness which he knew had characterized the labors of that Committee.

Dr. Pinkerton said that it was the first time he had ever heard that a want of fidelity had ever been attributed to that Committee. A doubt had crossed his mind whether the trust confided to them by Elder Campbell would sanction their publishing a music book, which doubt he had expressed at Indianapolis, but as for the integrity and uprightness of the Hymn Book trustees in prosecuting their arduous labors, that he believed was never for a moment questioned by any one.

A. S. Hayden was happy to disavow any intention of referring to brother Pinkerton.

O. A. Burgess, of Chicago, who had been allotted ten minutes to speak upon the great Chicago fire and the condition of his church and people, said that it was a subject that would forever remain beyond description. What Napoleon said of the burning of Moscow was more than realized in the burning of Chicago. It was a great ocean of flame. After describing the three great divisions of Chicago, he vividly pictured the fire devouring everything in its path, causing buildings of stone, marble, iron—no matter how "fire-proof"—to melt away like wax. In the South Side, composing the entire business part of the city, and containing, also, many of its finest residences, not one house was left standing. When the fire arrived at the main river, it made no more pause than if the river had been so much tinder. By 9 o'clock, Monday evening, one hundred thousand people were without house or home, to say nothing of twenty thousand made homeless on the South Side. The distance traversed by the fire in the short space of twenty-four hours was eight miles. The average area was five miles long by one wide, or more than three thousand acres of ground, leaving in that tract just one solitary house; turning from their shelters one hundred and twenty thousand people. It was a scene that mortal tongue will never describe. Dire confusion reigned. People ran to and fro for their lives, many failing to escape. Hundreds upon hundreds are known to have gone down in the flames. But the Chicago people did not stop to weep at that time. The first tears I saw shed, and the first I shed myself, was when we began to learn of what was being done here, there, and everywhere for the sufferers in Chicago. We had not time to think of what the world was thinking about. We stood appalled; but we felt that God was in the winds; He was in the storm. Many, indeed, did think that the world was come to an end, and brave men bowed themselves in prayer that never prayed before.

When we had time to think of the outside world, newspapers began to come in; the railroads had got so that they could bring them in. It was at a public meeting that I first got hold of a paper; it was a Detroit paper, and there were three columns filled with extracts from all parts of the country. I was asked to read it. I tried to do it, but they all wept, and so did I; and when we found that the great heart of this world came beating up there, and hundreds of car loads of provisions and clothing, and millions of money offered, free as air, then Chicago wept.

Our two churches in Chicago, since the fire, have united. The great fire melted more things than iron or stone. Though united, we are almost powerless, and need help. The preacher does not ask for money, and will not receive any for the time being. Our brethren in Chicago are unable to assist the church; their business, their property, their homes are, for the most part, all gone. On the Monday morning no one scarcely knew where he would get bread.

We want our churches to help us. A debt of $30,000 has to be met, and one half of it is now over due, and due, too, to men who have been burnt out by the fire and greatly need the money. I make no special appeal for Chicago, but for our church.

The public have contributed with unheard of generosity to the general sufferers. Odd Fellows for their brethren, the printers for their brother compositors, etc., and surely the brethren will not be behind in the hour of our sore distress in contributing for the Chicago churches. My address is No. 1072 Prairie Avenue.

Dr. W. H. Hopson remarked that it might be asked why could not one of the churches in Chicago be sold, and the proceeds be applied to the building of the other? he would, therefore, explain that one of the churches was owned by two brothers, one of whom had lost a million dollars, and the other half a million, and they were compelled to sell their church to enable them to go on with their private business, so that no portion could be devoted to the extinguishment of the $30,000 debt, for which an appeal was made to the brethren.

After singing a hymn, Prof. Loos was introduced by the Chairman, to speak on the proposed

GERMAN MISSION.

After some preliminary remarks, he said that God had been especially kind to him, in that He gave him as his birthplace one side of the Rhine, in France, with Germany on the other; so he

felt, as it were, belonging to both nations, and irresistibly led at once to love both; and during the late agonies through which France had passed, he had a thousand times felt his heart moved in her cause. His birthplace was the scene of the first awful and terrific conflict between the two great nations. He rejoiced, however, to say that he felt nothing of their great antagonisms, but was happy in pleading for the race to which he felt he belonged.

He desired to speak about Germany, and to plead for the Christian Mission in behalf of her people. He thanked God that the time had come for which he had long hoped, and with patience trustfully waited, when the hearts of these people would be awakened to a proper feeling for a mission of primitive Christianity in that great and honored land. He hoped that Germany would not be ignored because we had Germans here.

The Germans were essentially a theological people. There were profound theologians there, such as the world could not elsewhere show. Their perseverance, and the depth of their investigations have not been equaled by those of any other people. Neither France, England, nor this country afforded any comparable with them. Germany supplied the materials that were afterwards elaborated in a smaller way all over the world.

Thirty, forty or fifty years ago, Germany seemed to present an unbroken mass of unbelief. In the thirty-nine universities which had theological chairs, there was not, perhaps, a single man that had faith in Christ. That was all changed. Within the past thirty years the Spirit of God had breathed upon that people. The dry bones had been stirred; and great had been the influence of this country, religiously as well as politically, in bringing about a changed state of times.

Within this period men had risen there that had become shining lights throughout the world; and in almost all their universities would now be found a purified faith and an earnest belief. Heidelberg was an exception. That university, wicked to the heart, was sowing the sad seeds of crime; it was rotten to the core, damned of soul, terribly, fearfully unbelieving. In most of the universities, however, there was a blessed change. They retained somewhat of the old leaven of bold, naked rationalism; but it exists as an old thing, ready to die out. The innermost spirit is a spirit of life, of growth, of advancement, and the spirit of God. That was a great consolation; were it not so, a great barrier would exist to the work they were projecting.

The theology taught from the chairs was preached throughout the land. Evangelical men had been raised up, having noble

impulses, and they had fought a tremendous fight, of which in this land nothing was known. These were the men who had taken hold of faith, and exemplified it in their life by their child-like belief in God's word.

The burghers, the middle classes, merchants, lawyers, this class of citizens, generally, were, unfortunately, still very largely under the influence of ugly unbelief. Yet there were various influences which God was setting to work, all over the land. From the Oder to the Rhine, from the North Sea to the Italian Alps, men of God, men of prayer and devotion, were working for the regeneration and evangelization of Germany.

The peasantry had never been so much influenced by unbelief; they had remained for the most part faithful to the faith of their fathers.

There were three kinds of shades of German infidelity. There was Rationalism, a very ugly thing indeed; a kind of pretentious, religious infidelity, the worst of all, denying the Bible while pretending to take everything in it. This form of unbelief was very extensive. Then there was indifferentism, that did not care one way or another. And there was the worst and lowest kind of all, the vulgar infidelity; the nastiest, vilest thing of all. We knew scarcely anything of it here. There was nothing so terrible, so filthy, low and debauched. It was the vulgar pot-house, lager-saloon, infidelity, about which there was something perfectly devilish. No German of that class could publish a paper but he must drag in religion everywhere he could, and spit upon it. It was even done in this city, all the time. God help the political parties that make friends of such. [Responses of "Amen."] Nothing was to be gained by a union with anything so damned and diabolical. Those men hated religion with a hatred that was perfectly terrible.

And the radicalism that grew from it was perfectly appalling. They hate and quarrel with everything that is good. Talk to these men of morality, peaceful life, peaceful streets, peaceful homes, and they show a demoniac hatred. If you could make heaven like a beer saloon, they would go there, but having been robbed of their ideal heaven, where they might drink lager beer out of the skulls of their enemies, they have no desire to go there.

The speaker said he had read things in Germany, written written for the papers of this city, that were perfectly awful, he could not repeat them here.

If we were asked to account for this state of things, it might be referred to man's bad, sinning, wicked heart.—But there were special reasons in that land; the first of which was the union of Church and State. The German mind had been early

awakened to free thought and free opinions; but it was met by bitter opposition on the part of the clergy. They wished to retain their old absolute dominion over the people, and so resisted freedom in that respect. Neander, himself, was not free from it. This maddened the German heart, and made the people curse what we here term "priestcraft;" although many among the best evangelical men took a position in favor of a union of Church and State. In consequence of their belief in infant baptism, they believed all were in the church. What we understood by "conversion," a change of heart and life, was not recognized and known there.

On the score of intelligence and the education given by the schools, Germany ranked very high, especially North and Rhine Germany. And according to the statistics of the French Bureau of Education, of the people of the Lower Rhine sixty-nine per cent. can both read and write intelligently. This was more than could be said of America, or perhaps any State in it. It was thus all over Germany, especially Protestant Germany. But virtue and religion by no means kept pace. Germany had a great moral stain upon it still. The social morality of the people—and that was the test—was deplorably low. The city of Berlin stood one per cent. better than Paris; and Prussia, as a nation, stood three per cent. worse than France. Germany, in the great matter of the social evil and illegitimacy, was three per cent. worse than France. Wurtemberg, though Protestant, was worse than that; and Catholic Bavaria was thirteen per cent. worse than France on that score. Literary intelligence and religion did not always go hand in hand, just as religious Scotland in this respect was worse than England or Ireland.

It would be an error to look only on the dark side. Germany was distinguished for its religious freedom. For the last fifty years political freedom has been gaining ground. The present King of Prussia was no particular friend of religious freedom. He was an absolutist; but he was an old man and could not do anything. His brother, who was dead, was a far better man than he; but Bismark who cares nothing for religion particularly, was exercising great influence in bringing things into harmony with the progressive world in this respect. The fact was Kings had to submit to the will of the people. In 1848 the people took Kings, and those big, little, grand dukes by the throat and gave them to understand that they were not to block the path of progress. Great had been the reflex influence of America in this respect.

In Germany and in Switzerland men were not molested for thinking or preaching what they believed to be true. Germany, at least, was determined to be free in this regard. Good men

might preach what they believed, and the people would sustain them. In West Prussia, largely Catholic, no man could be molested for his faith or his affections, or his utterance. The same might be said of Catholic Bavaria.

Throughout Germany there was a growing conviction that there must be a separation of Church and State. William would fight against it as long as he could. He liked to have one foot on the State and the other on the Church, as in the old times, but that would come to an end.

Prof. Loos concluded, by urging the importance of working among the Germans in their own language, and insisted that nothing could be done without making sacrifices; but if these sacrifices were made, the result in God's blessing would be crowned with a glorious success.

J. B. Bowman moved a suspension of the order of business to introduce the subject of the German Mission. Adopted.

O. A. Burgess moved that the report, as modified by the Committee, be adopted. Carried.

J. B. Bowman thought that although it was several minutes past the time of adjournment, this matter might in a very few minutes be put into practical shape. After the flood of light thrown upon the subject by Prof. Loos, he believed the brethren would be only too happy to say to what extent they would assist in the proposed mission.

The following subscriptions were announced:

J. B. New	$50 00	J. C. Tully	$25 00
J. B. Bowman	100 00	W. T. Maupin	25 00
John Lindsay	100 00	J. S. Sweeney	50 00
L. L. Carpenter	50 00	Miss Emma Hughes	25 00
James Hadsell	25 00	T. D. Garvin (for O. A. Burgess)	25 00
J. P. Torbett	100 00	J. T. Jones	25 00
Joseph King	50 00	T. D. Butler	25 00
C. H. Gould	50 00	W. F. Cowden	25 00
Thomas Munnell	25 00	J. H. Dodd	25 00
W. A. Belding	50 00	Bro. Woodworth	10 00
W. C. Dawson	50 00	Mrs. C. H. Gould	50 00
W. S. Dickinson	50 00	John W. Allen	50 00
H. Turner	50 00	R. H. Moss	10 00
J. F. Rowe	100 00	Mrs. Ella Dickinson	50 00
W. T. Moore	100 00	Crawfordsville Church	25 00
R. M. Bishop	100 00	G. P. Slade	25 00
A. I. Hobbs	100 00	Mrs. J. C. Irvin	25 00
W. K. Pendleton	100 00	F. M. Kibby	10 00
Enos Campbell	50 00	Mrs. F. M. Kibby	10 00
Mrs. A. E. Myres	50 00	F. W. Beschormann	10 00
Mrs. W. T. Moore	50 00	O. F. Lane	10 00
R. R. Sloan	25 00	Mrs. Z. E. Wood	10 00
J. C. Hay	25 00	Mrs. S. A. Bromwell	10 00
W. L. Streator	25 00		
Total			$2030 00

AFTERNOON SESSION.

SATURDAY, October 21, 1871—2 P. M.

R. M. Bishop in the chair.

After reading the first Psalm and prayer, minutes were read and approved.

O. A. Burgess presented the amended report of the Committee on the Jamaica Mission. [Report as amended already given.]

R. M. Bishop said that the report as first presented to the Committee made it appear that the Board owed a debt of some $300 on the Jamaica Mission, which was not true. The Jamaica Mission had ever been near and dear to his own heart, and he knew equally so to the other brethren; no effort had been wanting to make it a success. To carry out the work, a house had been purchased to convert into a church, and certain expenses had been entailed without the authority of the Board. No blame had been attached to any one for this; it was done no doubt with the best intentions, but with the conviction that it was the best thing to be done, nevertheless, the indebtedness incurred was not the work of the Board, nor did it receive its sanction. So far, however, from ignoring the debt, the Board had permitted Bro. Beardslee to return at the expense of the Society, and had paid his salary here while he made special efforts to raise this money. The object of these remarks was not to attach blame to any one, there being no blame in the matter, but simply to exonerate the Board from the possible suspicion of seeking to repudiate a just debt.

J. O. Beardslee explained that the present indebtedness was for money advanced by Bro. Murray to purchase the property for the use of the Jamaica Mission, and that notwithstanding his own efforts and earnest labors to liquidate the debt, about $300 was still due.

After remarks by Brethren Pinkerton, Hayden, Maupin, Sloan, and Moss, the report was unanimously adopted.

The committee on place of next meeting reported through Dr. W. H. Hopson as follows:

The committee to whom was referred the selection of places for holding the annual and semi-annual meetings of the Convention, recommend Louisville, Ky., as the place for holding

the annual meeting, and Washington City, D. C., for the semi-annual meeting. Report adopted.

The Committee on Nominations reported as follows:

President—R. M. Bishop.

Vice Presidents—Isaac Errett, R. Milligan, W. K. Pendleton.

Corresponding Secretary—Thomas Munnell.

Recording Secretaries—F. M. Green, Ohio; W. B. Ebbert, Ohio; W. C. Dawson, Kentucky.

Board of Managers—M. H. Slosson, W. S. Dickinson, B. W. Wasson, H. S. Bosworth, W. H. Hopson, R. R. Sloan, W. H. Lape, O. A. Burgess, J. F. Wright.

C. L. Loos,
S. E. Pearre,
T. V. Berry,
W. L. Hayden,
A. J. Shouse.

Nominating Committee.

James Challen submitted the following

REPORT ON OBITUARIES.

Every year brings with it a due complement of rich sheaves gathered into the granary of the Lord, reminding us of *our* appointed time.

In the joy and gladness incident to these anniversary occasions we are painfully reminded of the absence of those who have crossed the river, whose faces we shall no more see in the flesh, and whose voices shall be heard no more in our assemblies. They have finished their course. Among these we record the death of another pioneer preacher, Elder T. M. Allen, of Missouri.

Bro. Allen was an able and successful evangelist. He was untiring and laborious during his whole ministerial life. He died full of faith and hope, and rich in the fruits of a heroic, self-sacrificing life in the cause of Christ.

Bro. Allen was born in Shenandoah, New Warren county, Virginia, in October, 1797, and died October 10, 1871, at the advanced age of 74. He had received a good education, studied law in Kentucky, and was admitted to the bar and commenced practice in Bloomington, Indiana, in 1823. In June of that year, he and his wife were immersed by Elder Barton W. Stone, and united with the church at Old Union, Fayette county, Kentucky. In this church he was ordained an elder,

and soon after commenced preaching the Word, which he continued to do until his death. He founded the churches in Paris, Antioch, Clintonville and Cynthiana, Kentucky.

In 1836, he emigrated to Missouri. Few men have traveled more or preached as much during so long a period of time as Bro. Allen. His name is identified with Missouri and the great West in her religious and educational movements.

In personal attractions, voice and manner, and in the perfect command of his large resources, he had but few equals, and the fruits of his labors are seen far and near over the vast field in which he traveled.

His death has made a profound impression in the county and State in which he lived and died, as may be seen in the proceedings of bodies since his death. In the action of the Boone county court in reference to his death, they say in one of their resolutions: "Resolved, That in the death of Elder T. M. Allen, christianity has been deprived of one of its most distinguished advocates, civilization of a champion, and the cause of popular education of a great and successful friend and patron."

The curators of the State University, of which he was the first vice-president, and also the citizens of Boone county, have spoken of him in the highest terms of commendation, both of his public and private worth.

Also the death of Elder John P. Thompson, in the State of Indiana. He is said to have been the first to have founded a church of Christ on the principles we advocate, in the State of Indiana. This church is situated at Flat Rock. We refer to the Christian Standard for an extended notice.

Also Bro. Samuel Staples, an elder in the church, at Lubec, Maine. Bro. Staples was drowned April, 1871, in the Atlantic Ocean, off Boston Harbor, by the capsizing of the ship of which he was master at the time.

After the conversion of this brother to the christian religion, (he having been an active infidel,) he spent the remainder of his years in the advocacy and maintenance of the faith he once opposed. He employed his talents and his means in sustaining the cause in New England, in educating young men for the ministry, and in mission work. Large circles of friends mourn his loss, and remember him with gratitude and affection.

Bro. Staples was a man of mark, a bold and fearless leader in everything he undertook. His loss is felt largely in New England.

Also Bro. Benjamin F. Rogers, of Paris, Bourbon county, Kentucky. He died in August, 1871. He was a great friend and supporter of the missionary enterprise, aud a life director of the old society. He was a faithful, earnest christian worker, and has left a good record behind him.

Also Sister Sarah Lefferson, formerly Stout. She was for many years a member of the old Sycamore street church in this city. She was an humble disciple of Christ, and an earnest worker in the church. She was a constant attendant at our society meetings since her residence in Middletown, Ohio. She was a liberal contributor to its means, and at her death bequeathed $1,000 to its funds. It may be said of this sister, "she did what she could." Her example should stimulate others to do something in this good cause.

Also Sister Ellen L. Dickinson, of Cincinnati, an aged sister in the faith, and a zealous friend and supporter of the missionary cause. She fell asleep in Christ, and left a dying, as well as a living testimony to the truth and power of the christian religion. She died in January, 1871.

Also John W. Errett, who died in Columbus city, Iowa, September 15th. He was born in the city of New York in 1821; he was baptized at sixteen years of age; in youth he became active in Sunday Schools, prayer meetings and in doing good. He entered into the active field as a preacher in 1852, at the solicitation of Bro. Scott. He labored in Wooster, Chardon and Boardman, Ohio, Monmouth, Illinois, and recently at Columbus City, Iowa, and as State Evangelist in the southeastern part of Iowa. He was a ready and gifted speaker, and mighty in prayer. He has left a large family and numerous friends to mourn his absence. He and his brothers were descendants of pious and godly parents.

Also Elder John Applegate, of the Western Reserve, late of Iowa, one of the pioneers of the reformation. He was born in 1797, and died within the last year. An extended notice of this excellent brother is given in a late number of the Standard, to which we refer the reader.

Also Sister Alice G. Beach, of Montana Territory, who, dying, asked her friends to ascertain the difference between the cost of a plain and a costly coffin, and give the difference to the missionary cause. This needs no commentary, it is simply sublime.

JAMES CHALLEN,
Chairman of Committee.

Interesting reminiscences of the life and labors of the departed were given by Brethren Challen, Pinkerton, Belding, Hurlbut, New, Burgess, Bishop, Mooklar, Robinson and Hopson.

On motion of J. H. Garrison the report was adopted by a silent standing vote.

On motion of Bro. Strickle, it was resolved that the Convention hold a semi-annual session, the time to be left to the decision of the Board.

EVENING SESSION.

Social service from 7 to 7½ P. M., conducted by W. T. Maupin, after which a discourse was delivered by Dr. S. E. Pearre from fourth Ephesians, 1-16 verses, on

THE DEVELOPMENT OF THE CHURCH.

This passage describes certain officers differently qualified, who were originally given to the church to aid it in its development. These men were under the direction of the Holy Spirit, and to each was given a special gift to qualify him for the work he was to perform. This was done that the church might be so established, that thereafter it would be able to maintain the purity of its doctrinal system, resist all the sophistries and heresies it might encounter, and by the machinery of its own organization, increase in numbers, in efficiency, and in the purity of its individual membership. The mission of the church was to save the world. To this end it was necessary that the church should come into a unity of faith and of the knowledge of the Son of God. It had to elaborate and define its doctrines then to establish them. To qualify the church to enter upon its work, it was essential to come into a corporate unity: a unity of faith, a unity of work.

Without an organized church and a standard of doctrine, universal fellowship would be unattainable, and the salvation of the world impossible. With an established doctrinal basis, and a unity of brotherhood, the establishment of the universal church of the Lord God and Savior was attainable.

The fact is very apparent that there was a time in the history of the church when it had not attained fullness or unity of doctrine, or completeness of organization. There was a time when the apostles were developing, when their basis of doctrine was incomplete, their organization inefficient, their fellowship imperfect. Unity of doctrine and organization was a work of time with the very best of them. At first they believed in justification by the deeds of the law; and but slowly, and with the lapse of time did the mighty idea of justification by Christ, in its measureless sweep, find access to their understandings and hearts. The abandonment of the law, the shekinah, the awful presence at Sinai, and the imposing services of the tem-

ple, was as slow a process as was their building up in the convictions of a universal faith, salvation and brotherhood.

The protestant world at this time is a reflex of the Christian church when it was dropping the forms and traditions of Judaism gradually and slowly, but surely is it developing toward unity of faith and salvation in the Lord Jesus Christ. God be thanked that the time had come for entering anew upon the grand attempt to unify and universalize the church. To this end we should imitate the large catholic purposes of the apostles. They did not hunt through the world to find those who were sound in the faith, or who rightly understood the Gospel of Jesus Christ, withdrawing their fellowship from all others. Their diviner mission it was to seek for every heart that loved the Lord Jesus Christ, and gather, nurse, educate and fellowship them.

Our mission is to unify the protestant world; to bring it again to a oneness and fullness of knowledge of the Lord Jesus. We shall succeed if we follow the examples and teachings of the apostles. If we do not succeed in this, we accomplish nothing, and our mission will be a failure. It was the large toleration which the apostles exercised while they were building up the church, that gave them influence and power. As to the law of Moses, the customs of the Jewish church, the esteeming of one day above another, or every day alike, Paul said, "Let every man be persuaded in his own mind, and let no one judge another." In proportion as we observed this would be our success in building up the church of the Lord Jesus Christ. While Paul was careful to walk in the full light of the Gospel of Jesus Christ, and do whatever that allowed him, and while ever ready to defend his liberty, he never thrust his differences into the face of those who did not agree with him.

Love for those for whom Christ died would make us to abound in love and charity. Let us leave intolerance, as we had left bigotry and priestcraft among the things of the past, and in the spirit of love and obedience build up the church of the Lord and Savior Jesus Christ.

FOURTH DAY—MORNING SESSION.

MONDAY, October 23, 1871.

The convention was called to order at 9 o'clock. Pres. R. M. Bishop in the chair. After reading the 19th psalm and prayer the minutes were read and approved.

A. E. Myers presented the following report on the

INCREASE OF THE MINISTRY:

Your committee to whom was referred so much of the report of the Board as relates to the *increase and efficient labor of the Christian ministry*, beg leave to report the following:

WHEREAS, It is manifest from the statistics and facts furnished us in the report of the Board, there is a great lack of regular and efficient ministerial labor among the churches of Christ in various parts of these States; and whereas, it is evident that the *means* to carry forward the great work before this Convention—the conversion and salvation of the world—is contributed chiefly by those churches which have regular pastoral and evangelical labors; and whereas, the Great Head of the Church requires His people not only to convert the world to Christ, but also to teach the converts to observe "all things whatsoever He has commanded; therefore, be it

Resolved, 1. That, to meet the immediate and pressing wants of the church in these respects, we recommend that all of our Corresponding Secretaries, Evangelists and Missionaries, as far as in their power, be and they are hereby requested, in co-operation with their brethren in Christ, to arrange suitable fields of labor and support for all available ministers of the Gospel who are now unemployed in this holy work, and to look out from among the disciples, "men of honest report, full of the Holy Ghost and wisdom," and appoint them over these respective works, and arrange with those to whom they minister in spiritual things, to provide for them and theirs in carnal things, that they may give themselves wholly to the work of the ministry, that their profiting may appear to all.

2. That to provide for the future wants of the church in these departments of labor, we recommend that the apostolic suggestion, that "if a man desire the office of a bishop, he desireth a good work," and that to preach Christ, and Him crucified, is the highest and holiest work in which any man can engage in this life, be by all our ministers solemnly impressed upon our people every-where; and that those who give ample evidence of their piety to God and love to man, be encouraged by their brethren, and, if necessary, assisted in any way practicable to qualify themselves for the Christian ministry.

3. We also recommend that all young men seeking to enter upon this holy Christian work, be most solemnly impressed with the importance of deep, humble piety before God and man, and a full consecration of all their powers to the Lord and His cause, so that they shall be willing to labor earnestly and faith-

fully to save souls from death for a moderate support, remembering that Christ, our Lord and Master, though rich, became poor, that we through His poverty might be made rich.

A. E. MYERS,
Chairman.

Bro. Myers said that a sufficient and efficient ministry was a matter of vital importance to the church. There were three classes of ministers in the Christian church; the first were called Deacons, the second, Elders, Bishops or Overseers, and the third class were called Evangelists or Ministers of the Word. The first attend to the temporal wants of the church, serving at the Lord's table; the second feed the flock, as shepherds or bishops, watching over and attending to the spiritual interests of the congregation; the third are the circulating evangelical ministry, who go out with the authority of the church to attack the enemy, subdue its ranks, and bring it into the Kingdom of Emmanuel. As a people, their evangelical work had been a success in this age; but, so far as bringing their churches into order and regulating them so as to make them efficient, he must say it had not been a success. They had been successful in discipling the nations to Christ, but not equally so in teaching the disciples.

It was urged as an important point that the members of the various churches shall, as a rule, be made to support their ministers. Young men of energetic disposition and pure life were especially needed, but they could not be expected to labor without a hearty co-operation toward sustaining them.

Dr. Pinkerton was of the opinion that in raising up a ministry, in building up a church, as in other matters, we could not hurry things. We must acquiesce in the inevitable, and be patient. He was not disposed to accept all that Buckle said in his "History of Civilization," but he was very much disposed to believe that history could not have been very different from what it was. Had Napoleon conquered at Waterloo, instead of Wellington, of course things might have been different; but then he did not, because he could not. Had his brethren adopted some of his suggestions fifteen years ago, instead of to-day, their progress in Kentucky would have been more decided. Educated young men were called for, and there were many of extensive literary attainments and scholarly acquirements, men who could read the Greek and Latin tongues with almost as much fluency as their own vernacular, men who are somewhat familiar with the sciences, general and special, as well as with the great questions that move American society at this time; but there was no place in the ministry for them. Such men might lack that

kind of declamation which was popular at cross-roads and in the villages of our country, and for this reason they were frequently pushed out of the field by men who could scarcely write or speak ten consecutive sentences of English correctly.

Money ought not to be the moving force with men in a service like this. Nevertheless provision ought to be made to secure the most efficient service; but until young men who had consecrated themselves to the service of the Lord Jesus felt willing to engage in this work without regard to compensation, the vacant pulpits would call in vain.

Dr. Barbee offered the following amendment to the report:

"*Resolved*, That a more general contribution from the congregations is absolutely necessary in order to carry out the great enterprise in which we are engaged."

In advocacy of the amendment, Dr. Barbee said that the majority seemed to throw the burden of contribution upon the liberal few. The church would not succeed and prosper if its burdens were not borne by all. If they had the insight and prudence of the Catholic Church in their financial operations, their success would be insured. For the last twenty-five years he had had the privilege of preaching and paying for his preaching. The minister of one of the wealthiest of their congregations in the State of Kentucky had for the last four years been allowed to pay about two hundred dollars a year for the privilege of preaching.

Brother Jones said that about forty years ago he went from this State to Iowa, where he had since labored for the cause of Christ; and while some congregations were disposed to be liberal, others were unwilling to pay for the clothing their minister wore out, or the harness worn out by his horse.

R. Moffett earnestly urged the necessity of concert of action among all their members for the efficient carrying on of the work of the ministry, and the necessity of the richer churches helping the poorer ones.

J. J. Moss knew, from experience, that till you get down to the finances, and into the pocket, and got hold of the money, everything else would be of little avail. He instanced a minister who had been promised a given salary, and who, on finding that he was not going to receive one-half, went from house to house among his people and collected over eleven hundred dollars, which more than made up his salary. Some might not think this dignified, but he considered it a minister's duty, as much as the breaking of bread, or any other of the recognized duties of the ministry.

Thos. Munnell very much disliked bringing these little kitchen details before the notice of the Convention. These were matters

of privacy with the preachers, and not to be dragged out in a public convention before those not concerned in the matter. They were met to discuss broad principles, and should be willing to leave such details to those that were more immediately concerned in them. Their discussion introduced an element of coarseness; it should be the object of the brethren to keep all their details out of the dirt, and to treat public things in a dignified way.

Brother Hertzog found that efficient labor always was rewarded with sufficient pay. Where the results were meager, the probability was that the work was inefficient. The little congregation to which he ministered, averaged thirty dollars as each individual member's contribution, besides liberal donations to the missionary csuse. In his experience he had found that the people did not ask for a minister's work, and then refuse pay; if the minister brought heartiness and soul to his work, his reward and his success was certain.

J. B. New said that he had been called to labor in the Lord's vineyard fifty-four years ago, and he believed that the great deficiency was a want of faith in the church and in the people. If they only labored in faith, the Lord would reward them. He knew of those who had grown rich while laboring for the Lord, and their children became still more wealthy. He therefore advocated faith and work, leaving the results to the Lord.

A. Wilcox would like the ministers to take a more hopeful and cheerful view of things. The dolorous prospect held out by some of their ministers was calculated to depress instead of stimulating the energies of the young. Faith and prayer would, he thought, bring the young into the church.

James Challen thought that while the young men in the ministry should be cared for, the old ones should not be forgotten; he considered it but their right and privilege that they should be permitted to go when and where they pleased, and that a sufficient support should be provided for them after their long and faithful service.

He knew one or two brethren of advanced age who were compelled to labor as hard as he ever did in his life, to make bread and butter and to clothe themselves, indeed they did not get half enough for that; and these were men who had devoted the greater part of their life to this glorious cause. Too much arduous, unremitting toil was expected from those who had been preaching 30, 40, or it may be 50 years. It was just that kind of work that killed Alexander Campbell. Ten additional years might have been added to his ministerial life, but for these labors, in addition to the close, unremitting toil in translating the Acts of the

Apostles. It was the duty of the church, he thought, to make provision for the old and faithful servants of the church.

The report as amended was adopted.

Corresponding Secretary Munnell read the following

TREASURER'S REPORT.

CINCINNATI, *October* 21.

To balance on hand last report	$36	79
Receipts during the year	48,885	70
Total	$48,922	49
By order paid to date	48,248	29
Balance on hand.	$674	20

W. S. DICKINSON, *Treasurer.*

On motion it was referred to the Auditing Committee.

The Chairman, at the request of Brother Jacob Burnet, presented his resignation as one of the Recording Secretaries.

Brother Burnet had acted with great faithfulness and efficiency, but his election to the office of Judge of the Court of Common Pleas had made it necessary for him to offer his resignation.

W. C. Dawson, of Louisville, was nominated by the Chair to fill the vacancy. Carried.

Dr. L. L. Pinkerton moved that the thanks of the Convention be conveyed to Bro. Burnet, for his long and efficient services, and that a resolution to that effect be prepared by W. T. Moore. Carried.

The hour of 11 A. M. having arrived, in accordance with the order of business, the Convention adjourned to 2 P. M., in order to listen to a discourse by J. M. Williams, of Iowa.

After singing and prayer, an address was delivered by J. M. Williams, on the *Individual Responsibility laid upon Christians in the present day.*

He selected for his text the passage from John 9, "He is of age, ask him; he shall speak for himself."

Jesus had given sight to a blind man, and the Pharisees found fault with him for healing on the Sabbath day. They asked the parents of the man, who had healed him; and they, from fear, or policy, referred them to their son in the words of the text. All the teachings, and the life of Jesus showed that the burden of responsibility should rest upon the individual soul. He taught that there was such a thing as duty; this implied re-

ponsibility, the power to discharge the duty; and if there was responsibility, there was accountability in the judgment to come.

We cannot fail to note the personalness of the teachings of Christ. Jesus talks to the individual, not to the race; he addresses the individual man, not the nation. Men in low stages of development do not recognize individual duty and responsibility; they do not think and act each for himself, but are governed by what might be called the "herd law." Before they were educated in the fullness of Christian liberty, mankind were influenced politically, socially, and religiously by this herd law; they thought and acted in flocks, and each man did as the herd did. Like a flock of 100 sheep stampeding, if the leader sees an impeding bar, he leaps it, and the rest follow suit; but if the 25th knocks down the bar, it makes no difference, all the remaining 75 will jump the imaginary bar.

The lower down we go in the scale of humanity, the more this law is found to prevail. Christianity developes men to a recognition of individual duty and responsibility. Paul said, let every man prove his own work, and then he shall have rejoicing in himself, and not in another.

The attempt is constantly being made to ease men of the duty and responsibility of thinking for themselves, by men who make their creeds for them. But the burden, the responsibility can not be lifted from the soul of the believer. Men must be left free, and each one must accept his personal responsibility and accountability.

Jesus Christ came to work a great reformation; but he does not effect his work through races, or nations, or associations, but through individuals. Christianity is a personal work. It is taking Christ as our master, teacher and pattern; accepting our individual duty, and bearing our burden. It is to purify, develop and fit ourselves by a life of godliness for the life eternal, which is to come.

The hour for adjournment not having quite arrived, O. A. Burgess submitted the following report:

The Trustees of the Christian Hymn Book beg leave to report as follows:

Since our last report, we have published the "Christian Hymnal," a hymn and tune book, furnishing a complete adaptation of tunes to the 1,324 hymns of the Hymn Book. In reference to the character of the work, we need only refer to the very high encomiums passed upon it by competent judges. The purchase of copyrighted and original music, and the cost of electrotype plates, necessarily expensive, have made our outlay considerable, and nearly all the means accruing from the

sale of the Hymn Book have been expended in procuring for the brotherhood such a psalmody as we felt was needed. We have acted in concert with the revising committee, to whom the deed of trust gives the privilege of making changes, and, from year to year, have reported our plans and progress, which the Convention has cordially approved. The volume with hymns and music we now report, has been prepared with great care, has called forth many enthusiastic commendations, and is furnished at lower rates, so far as we know, than any book of equal size and style in the country. We trust our action will meet your approval.

Having now completed the task of issuing the Hymn Book in the several forms considered necessary to meet the wants of our brethren, we hope that the continued large sale of the books will soon enable us to pay a handsome amount to the Society.

R. M. BISHOP,
C. H. GOULD,
J. B. BOWMAN,
W. H. LAPE,
O. A. BURGESS.

OCTOBER 18, 1871.

On motion the report was adopted.

On motion of A. I. Hobbs, the report on the evangelization of the freedmen was called up for reconsideration.

R. Moffett understood from Bro. Pinkerton that the report as adopted would tend to cripple his work among the colored churches in Kentucky.

Dr. L. L. Pinkerton feared that so large a minority (27 to 35) having voted against the report, would prevent any successful appeal on behalf of the work. From conversation he had had with Bro. Harris, the colored brother referred to was well qualified for the work, and it was thought he could be kept in the field for $300 or $400; he thought it was highly desirable that an effort should be made by the Society to accomplish this end. The report as presented was not satisfactory either to Bro. Harris or to himself.

W. T. Moore moved that the report be recommitted and that the committee report in the afternoon. Carried.

Dr. Pinkerton moved that W. T. Moore be appointed to supply the place of Bro. Harris on the committee. Carried.

Dr. Hopson said that as the next Convention was called for

Louisville, he wished on behalf of the brethren of that city to extend a cordial invitation to all the brethren and sisters present and elsewhere, who might make it convenient, to honor them with a visit on that occasion.

AFTERNOON SESSION.

MONDAY, October 23, 1871—2 P. M.

R. M. Bishop in the chair. The 84th Psalm was read and prayer offered, after which the minutes were read and approved.

Dr. Pinkerton from the Committee on the Evangelization of the Freedmen, offered the following resolutions as a substitute for the first report:

The committee to whom the report on "evangelical work among the freedmen" was recommitted, with instructions to report such amendments as might be deemed needful, would offer the following resolutions as a substitute for the entire report;

1. *Resolved*, That we recognize the duty and pressing importance in many ways of inaugurating and prosecuting the work of evangelizing the colored people of the Southern States.

2. *Resolved*, That we regard education as a most needful, if not indispensable, auxiliary in the work.

3. *Resolved*, That until the Missionary Convention shall have fully perfected its plans of missionary work, and put them into harmonious and efficient operation, the churches of God everywhere be encouraged to aid such white brethren of known and approved character as may solicit their aid for special missions among the freedmen.

L. L. PINKERTON,
W. T. MOORE.

On motion the report was adopted.

R. Moffett moved to adopt the report of the Board. Carried.

The special order of the hour, "Woman's work in the Missionary Cause," was then called up.

James Challen said that in all ages women had been the chief supporters of the church. Her peculiarly fitting place was in the church. In all time she had been noted for ministering to the necessities of the servants of the church. Mary and Martha were two types of christian character. Martha was the ideal of the economical, industrious, busy christian woman; and had she lived in this day, she would have been a

bold, brave, outspoken and laborious follower of the blessed Savior. She would have been one of the strong-minded christian women, a type that he would like to see increased a hundred fold. Mary was the type of the quiet, lovely devout, and patient christian woman, often found in christian churches, who think they really have no mission in the church, but whose influence for good was beyond compute.

W. C. Dawson said that his labors in the church had ever been supported and strengthened by the pure, sweet and devoted spirits, the representatives of angels here on earth, who had worked with him. He regarded it as his highest and best privilege to work with them. He did not think there was any work in the church in which men engaged, that was unfitted for woman. Woman's devotion to the church in occasional instances was truly heroic. A languishing church in Quincy was near falling through, when, among measures devised for its aid, came the offer of a poor young woman to contribute, with the aid of her sewing machine, forty dollars a year, and this saved the church, for her example stimulated others, so that the church not only survived, but prospered. There was no gracious ministration connected with the church for which woman was not peculiarly fitted, and whenever he had any special work to do, his success was insured only by getting women to work with him. The most beautiful souls it had been his lot to encounter, he had found among the wealthier sisters of the church, who had resisted the temptations to engage in the frivolities of society, preferring to devote their services to the cause of Christ.

Brother Moffett suggested that Mary and Martha lived too far back; he would like to know what the women of Cincinnati, Chicago and other places were doing.

Dr. Pinkerton said the brethren had sent him over yesterday to preach to the congregation at Brother Vickers', one of the most unorthodox societies of the city. After the discourse, a report was read of the week's work of the good women of that congregation, showing that something like two hundred and fifty garments had been made and distributed to the poor people of the Bethel, now so crowded with the refugees from Chicago; a considerable quantity of material was reported as on hand, and a large number of garments in process of making. Down in their Sunday school room they have a number of sewing machines, there these good women meet, cut the garments, sew them together and arrange for their distribution.

Brother Burgess, of Chicago, remarked that woman's work would largely depend upon what was wanted to be done. In their church work at Chicago their first work had special ref-

crence to the poor of the church. The women of the congregation collected the money, bought the material, made it up and distributed it to the poor according to their necessity. They did not give money; what was needed they purchased and gave. In all his experience in Indianapolis and Chicago, he had never known one of the poor of their church driven to the public charities.

When he needed to raise money he would have no fairs or furbelows or furaboves; if he wanted money, he went straight to the brethren; he made no controversy about it; if money was wanted, they had to pay.

The church of Christ had become to a great extent a laughing stock, from the infinitely ridiculous methods resorted to to raise money, some of which he should blush to repeat in that assembly, but which were resorted to among orthodox sects in Chicago, to raise money in their churches.

Another most important work of woman was in connection with pastoral visits. There were obstacles in the way of a minister making miscellaneous visits. The condition of social life forbade a man, though a minister, to obtrude himself in other people's houses without an invitation. Another and formidable objection was those gilded mansions of infamy which stalked in open daylight on their broadest and best avenues, so that a minister in a large city, going among strangers, never knows what sort of a house he is going into. The work of visiting was done in his society by twenty-five ladies, among whom the city was subdivided, and by whom every house was visited. If in answer to their inquiries it was intimated that a visit from the minister would be acceptable, then it was his duty to follow up the visits of the sisters. Last year there were sixty additions to his church, forty of which resulted from these visits.

Brother Moffett desired to know if it was true that a lady missionary was employed in the actual work of converting people.

Mr. Burgess replied that the Baptists in Chicago employed one woman, at a salary, as a missionary, and she did nothing else. He did not know how much converting she did, but according to their system she effected a good deal. By the services of this one woman, the society had organized one of the most powerful churches in the whole city of Chicago.

Secretary Munnell said that in the East there were two women missionaries to one male, and their work as a rule was more efficient. The sisters in a small country society had contributed a large box of clothing to go to a colored preacher in Alabama, and he would suggest similar work for the women in other societies.

W. A. Belding narrated an instance of a sister leaving one place and settling in a neighboring county town of six thousand inhabitants, in less than two weeks raising a Sunday school of over two hundred and twenty-five scholars, with Superintendent, teachers, and all that was necessary to carry it on successfully.

M. J. Dennis submitted, on behalf of the Ladies' Missionary Society of the Central Christian Church of Cincinnati, their Annual Report, from September, 1870 to July, 1871:

President—MRS. C. H. GOULD.
First Vice-President—MRS. B. W. WASSON.
Second Vice-President—MRS. M. H. SLOSSON.
Treasurer—MRS. W. T. MOORE.
Secretary—MRS. JOS. OWENS.
Enrolled Members, 66; Members attending regularly, 44; Honorary Members, 7.

Amount in Treasury September, 1870	$1,229 35

RECEIPTS.

From all sources	$3,660 20
	$4,888 55

EXPENDITURES.

For Materials	$20 60	
For Rents	68 25	
For Benevolence	23 00	
Baptismal Robes	34 51	
Building Committee	3,731 95	
		$3,878 31
Balance		$1,011 24
Now at Interest		1,000 00
Balance in Treasury, July 1		$11 24

This had been accomplished in one short year. In addition to which these ladies had attended to the sick, visited the poor, and ministered to their wants. They had also furnished a room for the comfort and alleviation of poor fallen women, besides aiding various kindred objects, and were always on hand to accompany their minister in pastoral visits.

J. J. Moss was in favor of women taking a decidedly more active Christian part in the family and in the church. If we were to interpret the Scriptures as teaching that woman must not open her mouth in the church, how could we hear her sweet voice in song? He would have women set the example of more fervor of spirit and deeper devotion in piety, that she might wake up the dull souls of the brethren. He was anxious to get all the work out of women that he could in the way of

prayer, and in every other good work. He would have them exhort, and preach, too, if they could, he was in favor of woman's rights in that respect, but he would not have them vote, that he would regard as infidelity to God and to the Bible.

Dr. Pinkerton stated that he had attended a prayer-meeting in Detroit where three women engaged in prayer; this was the first time he had ever heard women pray publicly. He had since heard prayers from women that had from that time made him a better man.

J. B. New thought preachers and their wives should be examples to the flock. He would advise young preachers in their selection of a companion for life, to make choice of one who was a good corresponding secretary, treasurer, home missionary, and christian missionary, and not forget that she should be a good housekeeper.

R. M. Bishop said that those who lived in cities had seen with pleasure and gratitude the energetic and successful labors of women. How noble and disinterested were their visitations to the poor, the sick, and the distressed, who could administer words of comfort, or perform acts of kindness and charity like a good christian woman? How important their work in seeking those who bore with them letters from other churches, and who, if not visited, would be likely to drift away from the church, and possibly from Christ! Their work in the Sunday School was its main life-stay. When he had charge of the Sunday School, one sister brought from six to ten new scholars every week. He got the credit of an increasing and flourishing Sunday School, but it was mainly due to the sisters, and he had always given the credit where it belonged. It had been his privilege to see the successful effects of woman's labor in many charitable institutions, one of which was to provide a respectable home for young women at low rates of board. Of the energetic, intelligent, and successful labors of the ladies of their congregation, he could not speak with sufficient commendation. He gratefully acknowledged their services in the cause of Christ, and trusted that they would not suffer disparagement from lack of support and sympathy from the men.

B. U. Watkins said he knew a church that was now most efficient, and that had been saved by the praying talents of the sisters. Bro. B. K. Smith had got up a female praying meeting; had taught sisters to pray, and when the church was overtaken by a dark cloud of adversity, the sisters led a prayer meeting twice a week, and by their prayers that church was saved. Peter tells us how long he listened to his father's praying—and he was a powerful man in prayer—how he remained as unmoved as a stump under it; but when his mother got hold

of him, when he knelt by her chair and she prayed over him, he said it was as if she had put him under a harrow, and was dragging him over the ground, and lacerating his heart, making him feel how wicked a man he had been.

We needed the prayers of the sisterhood; we needed their piety and influence, for in proportion as they labored, would the church advance.

A few brief remarks from Bro. Jones closed the discussion.

W. T. Moore said that Sister Campbell who was present at the Convention had given a good example of woman's work in building a church in Courtland, Alabama, and presenting it to the disciples of Jesus Christ to worship in. The congregation there was poor, and he moved that one hundred copies of the Christian Hymnal be presented to the Disciples at Courtland. Sister Campbell would forgive him, he trusted, for this suggestion, but he made it mainly on account of Bro. Campbell's connection with the Hymn Book, and in recognition of his generosity in turning it over to the Society. Carried.

F. M. Green moved that the delegates of this Convention tender their hearty and sincere thanks

1st. To the churches of Christ in Cincinnati for the cheerful and liberal entertainment afforded both to the delegates and other members of the Convention.

2d. To the *Merchants' Hotel*, *Spencer House*, *Crawford House* and *Broadway Hotel* for free entertainment of delegates.

3d. To the citizens of Cincinnati not included in the above for their courtesy.

4th. Also to the Railroad and Steamboat lines for their favors. Carried.

EVENING SESSION.

MONDAY, October 23, 1871.

Social service from 7 to 7½ P. M., led by A. Wilcox.

At 7½ the President introduced Dr. E. A. Lodge, of Detroit, Michigan, who delivered a discourse, taking for his text a portion of Paul's benediction to the Thessalonians: "Establish you in every good word and work."—2 Thes., 2, 17.

When Bro. Bowman presented his report on the German Mission, and spoke so earnestly in behalf of the work, and when Prof. Loos' name was mentioned as the possible missionary, their hearts glowed with enthusiasm at the prospect of a man being sent there who would be the peer of the professors of their universities, and who could doubt the world-wide influ-

ence they might hope for, in thus purifying the fountain-head which supplied so large a stream of immigration to these shores?

Foreign missions were a very important work for the church. They dared not neglect it. But still more important to him, seemed the work at our own doors. House to house visitation, distribution of Bibles, Bible reading at the houses visited, and praying when desired, Sunday school work and tract distribution, were among the means he would recommend as the legitimate work of the church. In these labors, woman's aid was most efficient. He rejoiced in seeing woman's sphere of usefulness extended in the church. In the 3d Nehemiah, we read that Shallam and his daughters helped to build the walls of Jerusalem. Why may not our sisters be employed in building the walls of our Jerusalem? Paul's injunction, "Let the women keep silence in the church," was not to be and could not be literally observed in its ordinary interpretation, unless we silence the sweetest singers in Israel. Not only did the sisters sing, but they chanted. The Hymn Book contained several chants, and chanting came nearer to speaking than singing did.

Another means of building up the church would be found to result from training the young, first, in making them familiar with scriptural subjects, then eliciting their ideas by questions, and afterwards encouraging them to express their views more at length.

Dr. Lodge concluded by earnestly exhorting his brethren to diligence in building up Christ's church. Prayer and labor should be the watchword of every believer, and they should remember that in doing the Lord's will they were at the same time working out their own salvation.

Rev. S. D. Bates, a delegate from the Free-Will Baptist General Conference, lately assembled at Hillsdale, Michigan was introduced to the Convention by the President, who gave expression to the pleasure with which he welcomed the Brother.

The following letter was read by the Secretary:

HILLSDALE, MICH., *October* 13, 1871.

To the National Christian Convention, at Cincinnati, Ohio.

DEAR BRETHREN:—The Freewill Baptist General Conference, which has just closed its 21st session in this city, was truly gratified in receiving as a representative of your denomination, Rev. Mr. Cook, of Lansing, Michigan.

His words were most cordial and Christian, and were listened to with deep interest. The Conference very gladly responded to his request that a delegate be sent to meet you at your National Convention. Rev. S. D. Bates, of Ohio, will bear to you our fraternal greetings, and represent the Conference at your meeting. We most heartily commend him to your Christian confidence, sympathy and esteem.

We rejoice in all the true work for Christ, and for the spiritual welfare of men with which the various branches of the Christian Church are occupied.

We welcome the growing spirit of fellowship, sympathy and co-operation which appears on every hand, and count it no small privilege to aid in its increase and diffusion.

We pray that the great Head of the Church may be with you in all your deliberations, to direct, strengthen and cheer.

GEO. T. DAY,

Chairman of Conference Board.

Rev. S. D. Bates said:

MR. PRESIDENT, AND BELOVED BROTHERS AND SISTERS:—I rejoice to meet you and to unite with you, though it be at this late hour, only regretting that I could not meet you earlier in your session. I have read in the daily papers a synopsis of your proceedings from day to day, and have been very much interested in the record.

It affords me large gratification to give you this personal greeting. I have been acquainted with you as a people during the last 35 years. In my early childhood I was intimately associated with those whom I presume you number among the fathers. You were not then so great a people as now. Your growth has been vigorous and gratifying. You number now something like half a million; and though not yet amongst the greatest, you are very rapidly advancing in numbers and strength, and it gives me great pleasure to witness your progress.

I remember in your early days you called yourselves "Reformers," and I well remember the spirit of contempt that was manifested towards you, on the part of some Christian denominations, in that you assumed to be reformers, and that there needed to be any reformation in behalf of Christian truth, or Christian sentiment. Well do I remember hearing your ministers insist upon your cardinal principle that the word of God was the only rule of faith and practice. To the great earnestness with which you have proclaimed this first principle, do I attribute your great and gratifying growth. I can truly bear

witness that you have contended earnestly for the faith once delivered to the saints. Perhaps the opposition you encountered inspired you to all the greater earnestness.

It also gives me very great pleasure to bear to you, assembled as you are in this Convention, the Christian greeting of the denomination which I am permitted to represent. It, too, had a beginning; and it has a history. It began away back in 1780, in new England, when hyper-calvinism was earnestly proclaimed; when it was declared that Christ died for only a part of the human family. A few began to preach a different doctrine, that Jesus Christ, by the grace of God tasted death for every man. These laborers in the Lord's vineyard preached a full salvation and a free salvation, and with all the freedom of the human will, personally responsible, having it in our power to receive the message and the offer of salvation, or to reject it. Our enemies, out of contempt, called us free-willers, and being Baptists, believing that immersion was the only Scriptural mode of baptism, we came to be called Free-will Baptists. The world has continued to move, and the Christian word has moved since then; and now the larger Baptist bodies in this country believe with us in a full atonement, freedom of the human will, and free salvation; differing, however, with us on free communion; but this is a sentiment, if I am not mistaken, that is increasing in their hearts.

We have worked, not perhaps as earnestly as you have; we have not grown as you have, nor do we number as you do. We are a small people as yet. We have had a career in which to go forward, and we have worked humbly but earnestly. We have an interesting foreign mission in India. We have been planting churches in our growing country, in the States and on the frontier, and since the war in the Shenandoah and Mississippi valleys with gratifying results. We have considerable in connection with ministerial education. We have twenty-one institutions of learning, five bearing the name of colleges, biblical colleges being connected with two of them, endeavoring thus in various ways to do the Master's work.

I think, sir, that your people who, I am sure, discern the signs of the times in which we live, must see that the Christian denominations are not cherishing the sentiments of antagonism they used to do. We are all laboring in one field. We are brethren. As I listened to your devotional exercises this evening, I felt that I was in my Father's house, and among my own brethren and sisters. Christian hearts are beating in full sympathy with each other, and every day this sentiment is growing stronger. The Presbyterian family have become united; the Methodist family are becoming more united; and

the Baptist family are shaking hands at last, receiving introductions one to the other; they are forming acquaintances with each other—and we well know what follow introductions—and if your head, my brother, [addressing the chairman] was not quite so gray, I should have reason to hope that you would live to see the time when the nuptials are celebrated. I sincerely trust the good work will go on, and that the time is not far distant when the Baptist family will be united. [Earnest response of amen].

Let me say in conclusion that we shall be very glad to give a hearty welcome to a delegate from your body at our general conference, to be held three years from this time at Providence, R. I. From my heart I wish you God speed.

Congratulatory remarks were made by Dr. Pinkerton, O. A. Burgess, W. T. Moore, A. E. Myers, and J. B. New, and resolutions were passed, that a letter of fraternal greeting should be addressed to the chairman of the Freewill Baptist Conference.

Also that a committee of three should be appointed to attend their next general conference to be held at Providence, R. I.

The minutes of the afternoon and evening sessions were read and approved.

Bro. Dawson extended a kind and cordial invitation to all who could attend the next convention, to be held at Louisville, Kentucky.

W. T. Moore said in parting with the brethren, he must express the unusual pleasure and gratification that he, the church of which he was pastor, and the Cincinnati brethren generally, had experienced during the Convention. He trusted it had been as pleasant for them to accept, as it had been for the Cincinnati brethren to proffer their hospitality; and if in God's providence they lived long enough to attend another Convention here, they would find arms and homes open wide to receive them.

The chairman expressed the gratification he had felt in presiding over the Convention, and in the very large and interested audiences that had attended the proceedings. It had been one of the most pleasant and interesting conventions ever held. The most satisfactory conclusions had been reached, and he sincerely trusted they would be enabled to reach their homes

again in safety, to engage more zealously than ever in carrying out the varied measures to which they had given such earnest and intelligent attention.

The Convention was then declared adjourned, to meet next year at Louisville, Ky.

STATE SECRETARIES.

DR. W. A. BELDING,
Troy, New York.

M. L. STREATOR,
Washington, Pa.

A. E. MYERS,
West Liberty, West Va.

G. W. ABELL,
Snowville, Virginia.

T. M. HARRIS,
Atlanta, Georgia.

B. F. MANIRE,
Winona, Mississippi.

H. TURNER,
Flemingsburgh, Ky.

R. MOFFETT,
Bedford, Ohio.

L. L. CARPENTER,
Warsaw, Indiana.

C. M. C. COOK,
Lansing, Michigan.

J. W. ALLEN,
Bloomington, Illinois.

J. C. HAY,
West Liberty, Iowa.

H. H. HALEY,
Hannibal, Missouri.

J. M. RANKIN,
Burlington, Kansas.

INDIAN AGENCY.

Synopsis of first Quarterly Report of E. M. Gibson to General Board:

Bro. E. M. Gibson, U. S. Indian Agent, at Neah Bay, W. T., in his report of September 1st, 1871, gives the result of his work among the Makah Indians since the first of last June. He has been engaged in directing the repairs on the buildings, and in encouraging the Indians to the necessary labor on their planted field of about twenty-five acres, to keep down the weeds by plowing and hoeing, so that the crop would have some chance to grow to maturity. He found the tribe with but little knowledge of the arts of civilized life, and in a very demoralized condition. The school established among them had but few scholars, and they were slow to learn, and very irregular in attendance, their parents being opposed to their children being taught what the white people learn. He has succeeded in inducing a larger number of boys to go to school, and, aided by the teachers, has reorganized it with about twice the number of scholars, with the prospect of still greatly increasing the attendance. He has been constantly employed in visiting the different villages, learning the language, character, and customs of the Indians, settling their many difficulties, and in supervising the work upon the Reservation. He thinks, that by great patience, unremitting labor among them, inspiring them with better ideas of life, and instructing them more in the ways of civilization, that after a while they will become useful citizens.

REPORT OF RECORDING SECRETARY

RECEIPTS SINCE LAST YEAR.

Jno. W. Allen	$25	00	
James Challen for Jamaica	3	00	
James H. Dodd	10	00	
J. M. Monroe for Jamaica	30	00	
J. O. Beardslee for Jamaica	5	00	
J. M. Judah for Jamaica	2	00	
D. J. Matthews	15	00	
Amzi Atwater	15	00	
Bro. Nelson, per R. Moffett	4	00	
Sister M. R. Lemert for Jamaica	2	00	
Allegheny, Penn. Church	20	00	
John Williams	5	00	
A. N. Gilbert for Jamaica	10	00	
1st Male Class, Baltimore Md. S. S. for Jamaica	10	00	
2nd Male Class, Baltimore, Md. S. S. for Jamaica	5	00	
3rd Male Class, Baltimore Md. S. S. for Jamaica	5	00	
M. G. Clapp	25	00	
Cumminsville church	10	00	
Ohio State Treasury	99	40	
Mrs. A. J. Hatfield	5	00	
Ohio State Treasury	147	25	
John Douthitt, per Isaac Errett	20	00	
Kentucky State Treasury	58	00	
From a Sister	2	00	
Lebanon, Ohio, church	3	00	
Kentucky State Treasury	235	73	
Mrs. M. M. Goodwin	50	00	
Allegheny Church, Penn	50	00	
Dr. W. H. Hopson	25	00	
New Antioch Church, Ohio	25	00	
L. L. Carpenter	10	00	
Sixth St. Church, Cincinnati	10	00	
Ohio State Treasury	245	25	
Indiana State Treasury	62	28	
Illinois State Treasury	41	00	
Edinburg, Penn	3	00	
New York State Treasury	110	07	
Illinois State Treasury	67	43	
Alice G. Beach	38	80	
Indiana State Treasury	36	11	
Shalersville, Ohio	13	00	
J. B. Bowman.	$100	00	
Washington City	18	00	
Winchester, Indiana	15	00	
Marion, Indiana	8	00	
Illinois State Treasury	287	05	
T. V. Berry	5	00	
Dixon, Iowa	5	40	
Centre, Iowa	14	70	
Collection at Oskaloosa	44	60	
London, Nebraska, collection	36	55	
Paris, Missouri, "	167	25	
Kentucky State Treasury	339	68	
Ohio State Treasury	149	83	
Kentucky State Treasury	114	75	
Kansas City Church	10	00	
Ninth Missouri District	20	00	
Iowa State collection, per F. Walden	31	00	
St. George, Kansas	17	65	
Indiana State Treasury	123	32	
Indiana State Collection	106	50	
First Church Chicago	25	00	
Elanor E. E. J. Teagarden, 3rd inst	5	00	
Anna R. M. Teagarden 3rd inst	5	00	
Legacy from Mrs. Sarah Lefferson	1000	00	
By exchange, Indiana State Treasury		55	
Nebraska	387	40	
Iowa	1086	12	
Illinois	3639	15	
Kansas	297	35	
Indiana	3823	90	
Missouri	7599	68	
Kentucky	6965	61	
Pennsylvania	2394	08	
Georgia	410	00	
Michigan	665	74	
New York	4231	43	
Ohio	8943	48	
West Virginia	972	14	
Mississippi	2500	00	
R. Farrot	5	00	

A. I. Hobbs for Sixth Street Christian Church Cin'ti	$25 00
First Church, Indianapolis	30 00
B. M. Davenport	5 00
J. W. Lober	1 00
J. L. Powell	25 00
Shelbyville, Illinois	10 00
Mrs. Ellen Helm 5th Installment	5 00
Cincinnati Collection	143 12
Meigs Co., Ohio, Co-operation by V. C. Smith	10 00
Joseph King, for Humboldt, Kansas	$100 00
Warren, Ohio	11 50
Miss Dunham	1 00
Sister Hermann for Jamaica	5 00
A Sister	2 00
No. 1 Missouri District	25 00
Louisiana, Mo	76 50
Central Christian Church, Cincinnati	281 35
Total	48,885 70

SUMMARY.

On hand at beginning of the year	$36 79	
Received during the year	$48,885 70	
		$48,922 49
Paid W. B. Ebbert balance Salary	$50 00	
" balance on Check, Oct. 24, 1870	46 79	
" for printing Minutes	105 00	
" to Jamaica Mission	181 00	
" Thomas Munnell	300 00	
" " "	100 00	
" " "	804 94	
" Pittsburg Mission	339 68	
" Blanks, Stamps, Stationery, etc	87 22	
" Collecting bequest Sister Lefferson	73 75	
" Thomas Munnell	774 73	
" " "	520 33	
" Expenses Corresponding Secretary	417 42	
" Humboldt, Kansas	150 00	
" State Societies through Cor. Sec	44,016 08	
" Isaac Errett for Chicago	281 35	
		$48,248 29
Balance in Treasury		$674 20

D. W. CHASE, *Rec. Sec.*

AUDITOR'S CERTIFICATE.

CINCINNATI, November 1, 1871.

I hereby certify to having examined the books and accounts of the Recording Secretary and Treasurer of the General Christian Missionary Convention, as exhibited to me, and found them correct as above set forth.

B. W. WASSON, Auditor.

CONSTITUTION.

ARTICLE I. This organization shall be called the *General Christian Missionary Convention.*

ART. II. Its object shall be the spread of the Gospel in this and in other lands, according to the following plan of church co-operation:

SECTION 1. (*a*) There shall be a General Board and Corresponding Secretary.

(*b*) A Board and Corresponding Secretary for each State to co-operate with the General Board.

(*c*) District Boards in each State, and a Secretary in each district, whose duty it shall be to visit all the churches in his district in order to induce them to accept the missionary work as a part of their Christian duty.

SEC. 2. There shall be an annual convention in each district, the business of which shall be transacted by messengers appointed by the churches; an annual convention in each State, the business of which shall be conducted by messengers sent from the churches of the State, it being understood, however, that two or more churches, or all the churches of a district, may be represented by messengers mutually agreed upon; and an annual general convention, the business of which shall be conducted by messengers from the State conventions.

SEC. 3. The General Convention shall annually appoint nine brethren, who, together with the Corresponding Secretaries of the States and the Presidents of the State Boards, shall constitute a General Board, who shall meet annually to transact the general missionary business, and appoint a committee of five to superintend the work in the intervals between their annual meetings.

SEC. 4. It shall be the duty of the General Board and Corresponding Secretary, to provide for and superintend missionary operations in destitute places not actually in State and district organizations, and to promote the harmonious co-operation of all the State and District Boards and conventions.

SEC. 5. There shall be also a State Board and Corresponding Secretary in each of the States, elected annually by the messengers sent to the State Convention, and it shall be the duty of said Boards and Secretaries to manage the missionary interests in their respective States in harmony with the system of general co-operation.

SEC. 6. Each State shall be divided into districts of suitable limits

by the State Board; the messengers from the churches of each district shall elect, at their Annual Conventions, a Board and a Secretary; and the business of each Secretary shall be to visit all the churches in his district, and, in co-operation with their own officers, induce them to contribute and send to the District Treasurer money for the support of missions.

SEC. 7. Each church, over and above the sums it may contribute for missionary work under its immediate control, shall give a pledge to pay annually to its District Treasurer a definite sum for other missionary work, and that one-half of such contributions may be under the control of the District Boards for missionary work in the districts, the other half to be sent to the State Board, to be divided equally between it and the General Board for their respective works; but this recommendation is not to be considered as precluding a different distribution of funds when the church contributing shall so decide.

SEC. 8. The churches shall send reports to the District Boards in time for the District Conventions; the districts shall send up reports to the State Boards in time for the State Conventions, and the State Boards shall send up reports to the General Board in time for the General Conventions, so that a report of all our missionary operations may appear in the Minutes of the General Convention.

SEC. 9. Each State Convention shall be entitled to two delegates in the General Convention, and to one additional delegate for every five thousand Disciples in the State.

ART. III. The officers of this Convention shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Treasurer, an Auditor, and three Recording Secretaries, who shall be chosen annually, and shall continue in office till their successors are elected.

ART. IV. The Treasurer shall be required to give bonds for such an amount as the Committee of Five may determine.

ART. V. Seven members of the Board shall constitute a quorum. The Committee of Five shall live in or near Cincinnati.

ART. VI. All Life Directors and Life Members of the A. C. M. Society, shall be members of this Convention.

ART. VII. The annual meetings of this Convention shall be held in Cincinnati on Thursday, at 2 P. M., after the third Lord's Day in October, or at such other time and place as shall have been designated at a previous meeting.

ART. VIII. This Constitution may be altered or amended by a two-thirds vote at any regular meeting of the Convention. But a year's notice of said change must be given, unless it is recommended by the Board.